



Jadavpur Journal of Languages and Linguistics

School of Languages and Linguistics
Jadavpur University

Supplementary issue

2018

Guest Editors

Atanu Saha

Bornini Lahiri

Arup Majumder

School of Languages and Linguistics

Jadavpur University

Kolkata 700032

jjll.jdvu.ac.in



A Questionnaire Developed for Conducting Fieldwork on Endangered and Indigenous Languages in India¹

Atanu Saha

Jadavpur University, India

1. Introduction

Given that there are at least a couple of questionnaires available (Abbi, 2001) and (DOCUMENTATION, 2016) SPPEL questionnaire, for working on the Indian languages, the motivation for a separate questionnaire for our project are several. This questionnaire focuses on working on the endangered and lesser-known languages by keeping it simple and basic. The simplicity of the questionnaire has been largely consolidated by numerous discussions with eminent linguists and experts in the field of language documentation such as Prof. Anvita Abbi, Prof BRK Reddy, Prof. Peter Austin, Prof. Frans Plank and Prof. KV Subbarao. For example, Instead of focusing on language family specific aspects such as echo-formation or relative clause constructions, the questionnaire mostly relies on a basic word list and a sentence list. The questionnaire has been subsequently revised after every field work and it has been kept open-ended. It is felt that every language irrespective of its genetic or areal proximity with other languages shows unique morpho-syntactic features. However, with the open endedness of the questionnaire, there lies a problem of doing a comparative study of the languages as well as managing the data. In our work, we have tried to keep a unique file number for each of the item (this is as atomic as a lexical category in a dictionary) to the broad categories (e.g. Anthro-po-linguistic components to language vitality data). For additional items collected during the fieldwork, we also have created file names for each sub-item and sub-category. The other uniqueness of this questionnaire is that we have included a picture book and video clips for eliciting specific aspects of a language. A small video is prepared to collect the verbs, ECVs and verb serializations which are specific to our context. Often, we have noticed that unique lexical items have shown up during the picture book elicitation and those may not have shown up by using the translation method.

For the first time, a questionnaire for demographic profiling has been prepared and linguistic data has been represented by using GIS and remote sensing technologies. The survey questionnaire aims to capture the linguistic information against household at the micro level and the location and density of a

¹ The document has been compiled under the aegis of UGC SRIELI project (2016-2021) funded by the University Grants commission, India. The document has been compiled under the aegis of UGC SRIELI project (2016-2021) funded by the University Grants commission, India. The version of this questionnaire is v.oct.18.1.

particular community across a state at the macro level.

2. Outcome

The questionnaire is primarily designed to create a dictionary and a basic grammar. It tries to keep a balance between the community speakers' usability and the academic pursuit. In the dictionaries, often we have used two or three scripts which are dominant in a particular region. However, we have also used the International Phonetic Alphabet quite extensively to make it globally accessible. Through the grammar series, our aim is to capture all the important aspects of a given language we have given special emphasis on three aspects i.e. phonology, morphology and syntax pertaining to Noun phrase and Verb Phrase in the questionnaire. Every grammar also captures information which is unique for that language and community. The questionnaire is used to develop the field reports and helps for preparing a consolidated report for documentation projects along with an anthropo-linguistic description.

The questionnaire comprises of the following five chapters-

1. Chapter 1: Introduction and bibliography
2. Chapter 2: Details of the Resource Person & Vitality, Diversity and Language Attitude
3. Chapter 3: Words and Sentence List Questionnaire
4. Chapter 4: Anthro-po-linguistic Questionnaire
5. Chapter 5 : Demographic profiling of the language community
6. Chapter 6: Ethical part
7. Chapter 7 : Additional Materials

The questionnaire has been prepared by consulting various resources and these resources are listed as under.

3. Bibliography

- Abbi, A. (2001). *A Manual of Linguistic Field Work and Indian Language Structures*. Lincom Europa.
- Aikhenvald, Alexandra Y. (2000). *Classifiers: A typology of noun categorization devices*. Oxford studies in typology and linguistic theory. Oxford: Oxford University Press
- Alexandra Y Aikhenvald & R. M. W. Dixon (2006). *Serial verb constructions: A cross linguistic typology*, Oxford: Oxford University Press.
- Alexandra Y. Aikhenvald & Pieter C. Muysken (2011), *Multi-verb constructions: A view from the Americas*, 1–26. Leiden: Brill
- Anderson. Gregory D.S. (2008). *The Munda Languages*. London : Routledge Language Family Series.
- Baker, M. (1985). The Mirror Principle and Morphosyntactic Explanation. *Linguistic Inquiry*, 373-416.
- Bertinetto, M. P. (2015). *Progressive Aspect Questionnaire*. Retrieved from https://www.eva.mpg.de/lingua/tools-at-lingboard/questionnaire/progressive-aspects_description.php
- Blake, Barry. (1994). *Case*. Cambridge: Cambridge University Press.
- Butt, Miriam. (2006). *Theories of case*. Cambridge: Cambridge University Press.
- Chelliah, S. (1997). *A grammar of Meithei*. Berlin & New York: Mouton de Gruyter.
- Chisholm, W. S. Jr. (ed.) (1984). *Interrogativity*. Amsterdam: John Benjamins.

- Chomsky, N. (1981). Lectures on Government and Binding: The Pisa Lectures. Mouton de Gruyter.
- Cinque, G. (1999). Adverbs and functional heads: . Newyork: Oxford .
- Cinque, G. (Ed.). (2002). Functional Structure in DP and IP: The Cartography of Syntactic Structures, Volume 1. OUP.
- Cole, P., & Good, J. (2015). Typological tools for field linguistics. Retrieved from <https://www.eva.mpg.de/lingua>: <https://www.eva.mpg.de/lingua/tools-at-lingboard/questionnaires.php>
- Dahl, ö. (1985). Tense and Aspect systems. Basil Blackwell.
- Dimitriadis, A., & Evaraert, M. (2002). Anaphora Typology Questionnaire. Retrieved from <https://language.link.let.uu.nl/anatyp/documents/questionnaire.pdf>.
- DOCUMENTATION. (2016). Retrieved from <http://www.sppel.org/documentation.aspx>: <http://www.sppel.org>
- Erbaugh, M. (2001). The Chinese pear stories. Retrieved from <http://pearstories.org/>
- Evans , N., Levinson , S., Enfield, N., Gaby, A., & Majid, A. (2013). Reciprocal Constructions and Situation Type. Retrieved from <http://fieldmanuals.mpi.nl/volumes/2004/reciprocals/>
- Hook, P. E. (1974). The Hindi compound verb: What it is and what it does?. Readings in Hindi-Urdu linguistics, K.S. Singh (ed.), Delhi: National Publishing House.
- Kuno, S. & Robinson, J. J. (1972). Multiple wh-questions. *Linguistic Inquiry* 3. 463–487.
- Majumder, A & Lahiri, B (2018). *An Anthro- Linguistic Study on Kinship Terms of Kurmali*, paper presented in 6th International Conference on Endangered and Lesser- known Languages (ELKL-6), CIIL, Mysore.
- Majumder, A. (2017). *An Anthro- Linguistic Study on the Clan Formation of the Kurmali Community of West Bengal*, paper presented in 39th International Conference of Linguistic Society of India, IIT Patna.
- Moseley, C. (Ed.). (2010). Atlas of the World's Languages in Danger. (3. e. Paris, Producer, & UNESCO Publishing) Retrieved from <http://www.unesco.org/culture/en/endangeredlanguages/atlas>
- Nagy, N. (2000). What I didn_t know about working in an endangered language community: some fieldwork issues, *International Journal of the Sociology of Language* 144, 143-160.
- Rasinger, S. (2010). Quantitative Methods: Concepts, Frameworks, and Issues. In L. Litosseliti, *Research Methods in linguistics*. Continuum International Publishing Group.
- Rice, Keren (2011). Ethical Issues in Linguistic Fieldwork. In Nicholas Thieberger (ed.). *The Oxford Handbook of Linguistic Fieldwork*. Oxford: Oxford University Press.
- Rivers. W. H. R. and S.E. Grafton (1926). *Psychology and Ethnology*. London. Chattapadhya, K, (1996). *The glory of Indian Handicrafts*, Indian Book Company, New Delhi.
- Roque, Lila, San. (2017). Evidentiality and Interrogativity. *Lingua* Vol. 186–187, pp 120-143.
- Saha, A. (2016). Reciprocal constructions in Meitei and Nyishi. JNU.
- Subbarao, K. (2012). *South Asian Languages: A Syntactic Typology*. Cambridge.
- T. Stivers, N.J. Enfield, S.C. Levinson.(2010). Question–response sequences in conversation across ten languages. *Journal of Pragmatics*, Vol. 42 -10, pp. 2615-2860.



Questionnaire on Details of the Resource Person & Vitality, Diversity and Language Attitude¹

Dripta Piplai[#] and Atanu Saha^{}*

[#]IIT Kharagpur, India, ^{*}Jadavpur University, India

This part draws information pertaining to the linguistic profile of the community at large. In this section, details of the language resource persons such as name, age, education and occupational information are collected but they are kept as part of the metalinguistic documentation and names are kept anonymous in reports. An emphasis has been given on questions related to migration due to three major factors in the Indian context such as livelihood, education, and marriage.

In order to understand the verbal repertoire, questions related to languages known (1) and fluency of the languages by each family members can be elicited by question number (2). A combined understanding of the medium of instruction in schools and influence on the language due to interaction under study can be understood by recording the response in Table 1 and also through question numbers (11-14) and (17, 21, 29). The reason for keeping similar questions in a shuffling manner is to avoid a specific agenda or bias which is often considered as the shortcoming of a questionnaire. On many occasions, it is seen that the language under study is a variety of some other language or the language exists by some other name. This issue can be addressed by recording the response under question number 7 and if the language has a script or not by asking question number (15). Even though this questionnaire is largely interview-based, a specific question like language mixture (22) has been kept for recording the response via observation. Issues like language vitality (a major concern raised in (Moseley, 2010) and language attitude (Rasinger, 2010) argues that for measuring the people's attitudes and perception of languages (or variations of particular languages, such as dialects and accents) or groups of speakers a questionnaire is used as a prominent example for the effective (and extensive!) study of the 'ethnolinguistic vitality' are enumerated via questions (6), (9), (10), (12), (18), (19), (23), (24-31).

¹ The document has been compiled under the aegis of UGC SRIELI project (2016-2021) funded by the University Grants commission, India. The document has been compiled under the aegis of UGC SRIELI project (2016-2021) funded by the University Grants commission, India. The version of this questionnaire is v.oct.18.1.

Details of the Resource Person

1	Name of the Resource Person			
2	Age			
3	Sex			
4	Education			
5	Occupation			
6	Religion			
7	Birth Place			
8	Address			
9	Father's Name			
10	Father's Native village			
11	Father's Native Language			
12	Father's Occupation			
13	Mother's Name			
14	Mother's Native village			
15	Mother's Native Language			
16	Mother's Occupation			
17	Spouse's Name			
18	Spouse's Native village			
19	Spouse's Native Language			
20	Spouse's Occupation			
21	Data Collected			

Questionnaire

- 1) How many languages do you know?
 Hear:
 Speak:
 Read:
 Write:
- 2) Are all the family members fluent/partially fluent in these languages?
- 3) What are the languages which are taught in the schools?
 Primary School:
 Secondary School:
 Any other Level:
- 4) Where is the school situated? Name of the location and the distance from the village where the community dwells.
- 5) In which language the interaction takes place between the following members?

Categories	Languages Spoken	
	<i>Within the school</i>	<i>Outside the school</i>
Teacher-Student (different community)		
Teacher-Student (Same community)		
Student-Student (different community)		
Student-Student (Same community)		
Parents-Teachers (different community)		
Parents-Teachers (Same community)		

- 6) Is your language represented in mass media? (T.V./radio/print) and digital media?
 - a) Types of Program (Broadcast/ Telecast):
 - b) Duration of the program (Broadcast/ Telecast):

- 7) What are the alternative names of your languages?
- 8) What are the various locations or settlements of this particular speech community?
- 9) Is the language spoken by all age groups? If no, what are the reasons?
- 10) Do all the community members speak (name of the language) the language? Do other community members speak this language?
- 11). What language do you speak at different domains:

1)	Home	With Grandparents	
		With Parents	
		With Siblings	
		With Spouse	
		With Children	
		With Relatives	maternal
			paternal
2)	Market	With Known Shopkeepers	
		With Unknown Shopkeepers	
		With Strangers	
		With People of same community	
3)	Place of Occupation	With Colleagues/ Fellow mates	
		Boss/Head	
		Inferior	
4)	Other Village	Same community Members	
5)		Other community members	
6)	<i>Please add According to the situation</i>		

12. Do you wish to use your language for school/business/employment purpose?

13. Which language is used to tell stories and give advice?

i) By you

ii) By your spouse

iii) By your mother

iv) By your father

14. How is the knowledge of the community preserved? What is the language in which knowledge is preserved? (*Not be asked only for Observation*)

15. Does your language have a written form/script? (Bangla/ Devanagari/ Roman / others)

16. Are there published books/newspapers/translated documents/ dictionaries/grammars/ primers etc. literary societies?

Categories	Yes/ NO
Books	
News paper	
Translated Documents	
Dictionaries	
Grammars	
Primers	

17. What are the languages that you use in different domains for entertainment? Folk song/news/ drama or movies etc.

Topic	Medium	Frequency of Languages								
		L-1			L-2			L-3		
		Reg	Occ	Never	Reg.	Occ.	Nev	Reg.	Occ.	Never
News										
Folk Song										
Film Song										
Debate / speech										
Movies and serials										
Religious matter										
Drama										
Any other										

(Source of entertainments or use of media and the languages Medium R=Radio, T= TV, M=Mobile) (Reg.- Regularly, Occ.- Occasionally)

18. Is there any group or association from the community which wish to promote your language?

19. Do you prefer any other language in these places?

20. What are the sources of learning different languages for the members of your community?

21. What is the age group in which generally members of your community learn a new language other than your native language?

Which age	Language				
	L-1	L-2	L-3	L-4	L-5
Childhood					
Latter age					

22. Language mixture: (*Not be asked only for Observation*)

23. Do you want your children to learn your language?

24. If there are many varieties in your language, which variety is the most prestigious one? Why?

25. Do people from neighboring villages try to learn the prestigious variety?

26. Do you think your language is a barrier in social and economic domains?

Barrier in talking to higher authorities of the village	
Barrier in facing job related interviews	
Barrier in talking to higher caste people	
Barrier in talking to higher economic class people	
Please add According to the situation	

27. Is your language difficult to learn?

28. What is the literacy level of different generations of your family? Do different generations read newspapers in different languages?

Categories	Languages					
	News Papers			Magazines		
	1	2	3	4	5	6
Self						
Parents						
Others						

29. How do you wish to use your mother tongue?

Categories	Primary (I-IV/V)	Upper Primary (V/VI-VIII)	Secondary (IX-X)	Higher Secondary (XI-XII)	College/ University
As a first language					
As a second language					
As a medium of instruction					

30. Do you think one language can be used for all purposes? If yes, is it your language?

31. Do you think one language can be used for all purposes? If yes, is it your language? If No then which language?



Words and Sentences¹

Bornini Lahiri and Atanu Saha

Jadavpur University, India

The objective of this part of the questionnaire is to collect the words and sentences in natural languages.

Wordlist

Basic words are good, to begin with, but afterwards, culture-specific words are needed to be collected. Surroundings and the geography is a good hint for collecting words. For example, when our team went to Purulia, we found that the area is prone to fire which gave us a hint that we can collect many terms related to the fire. We collected 9 different terms for 9 types of fire.

The following words are categorized in the different semantic domains. More domains can be added and subdomain of these domains can also be made.

Physical Environment

- 1.1 World
- 1.2 Earth
- 1.3 Soil
- 1.4 Dust
- 1.5 Mud
- 1.6 Sand
- 1.7 Hill, Mountain
- 1.8 Plain, Field
- 1.9 Valley
- 1.10 Island
- 1.11 Mainland
- 1.12 Bank (of River), Shore
- 1.13 Cave
- 1.14 Water
- 1.15 Sea
- 1.16 Foam

¹ The document has been compiled under the aegis of UGC SRIELI project (2016-2021) funded by the University Grants commission, India. The document has been compiled under the aegis of UGC SRIELI project (2016-2021) funded by the University Grants commission, India. The version of this questionnaire is v.oct.18.1.

-
- 1.17 Ocean
 - 1.18 Lake
 - 1.19 Pond, Pool
 - 1.20 Wave
 - 1.21 Tide
 - 1.23 River, Stream, Brook
 - 1.24 Whirlpool
 - 1.25 Spring, Well
 - 1.26 Swamp
 - 1.27 Waterfall
 - 1.28 Forest, Woods
 - 1.29 Wood
 - 1.30 Stone, Rock
 - 1.31 Earthquake
 - 1.32 Sky
 - 1.33 Sun
 - 1.34 Moon
 - 1.35 Star
 - 1.36 Lightning
 - 1.37 Thunder
 - 1.38 Thunder (V.)
 - 1.39 Lightning (As Striking)
 - 1.40 Storm
 - 1.41 Rainbow
 - 1.42 Light, Sunlight (Noun)
 - 1.43 Darkness
 - 1.44 Shade, Shadow
 - 1.45 Dew
 - 1.46 Air
 - 1.47 Wind
 - 1.48 Cloud
 - 1.49 Fog
 - 1.50 Rain (Noun)
 - 1.51 Snow (Noun)
 - 1.52 Ice
 - 1.53 Hail
 - 1.54 Weather
 - 1.55 Fire
 - 1.56 Flame (Noun)
 - 1.57 Smoke (Noun)
 - 1.58 Ashes
 - 1.59 Burn (V. Trans)
 - 1.60 Burn (V. Intrans)
 - 1.61 Ignite, Light, Kindle
 - 1.62 Extinguish
 - 1.63 Firewood
 - 1.64 Charcoal
 - 1.65 Tree (Types)
 - 1.65.1 Banyan Tree
 - 1.65.2 Neem Tree
 - 1.65.3 Pipal Tree
 - 1.66 Plant (Noun)
 - 1.67 Plant (V.)
 - 1.68 Root
 - 1.69 Leaf
 - 1.70 Thorn
 - 1.71 Flower (Types)
 - 1.71.1 Rose

- 1.71.2 Marigold
- 1.71.3 Lotus
- 1.72 Tree
- 1.73 Bark
- 1.74 Bush
- 1.75 Branch

Human Beings

- 2.1 Human Being (Common For Both Gender)
- 2.2 Man
- 2.3 Woman
- 2.4 Male
- 2.5 Female
- 2.6 Boy
- 2.7 Young Man (Adolescent)
- 2.8 Girl
- 2.9 Young Woman (Adolescent)
- 2.10 Child
- 2.11 Infant
- 2.12 Teenager
- 2.13 Old Man
- 2.14 Old Woman
- 2.15 Middle-Aged Man
- 2.16 Middle-Aged Woman
- 2.17 Woman Before Marriage
- 2.18 Man Before Marriage
- 2.19 Baby
- 2.20 Eunuch

Pronouns

- 3.1.1 First Per Sing (I)
- 3.1.2 First Per Plu (We)
- 3.1.3 First Per Sing (HON/ Inclusive/Exclusive/ Gender)
- 3.1.4 First Per Plu (HON/ Inclusive/Exclusive/ Gender)
- 3.2 2nd Person:
 - 3.2.1 Second Per Sing
 - 3.2.2 Second Per Plu
 - 3.2.3 Second Per Sing (HON/ Inclusive/Exclusive)
 - 3.2.4 Second Per Plu (HON/ Inclusive/Exclusive)
- 3.3 3rd Person Animate:
 - 3.3.1 Third Per Sing (Common Gender)
 - 3.3.2 Third Per Plu (Common Gender)
 - 3.3.3 Third Per Sing (HON/ Inclusive/Exclusive/ Gender)
 - 3.3.4 Third Per Plu (HON/ Inclusive/Exclusive/ Gender)
- 3.4 3rd Person Inanimate:
 - 3.4.1 Third Per Sing (Common Gender)
 - 3.4.2 Third Per Plu (Common Gender)
 - 3.4.3 Third Per Sing
 - 3.4.4 Third Per Plu

Animals, Birds and Related

- 4.1.2 Cattle (Bovine)

-
- 4.1.3 Bull
 - 4.1.4 Ox
 - 4.1.5 Cow
 - 4.1.6 Horn
 - 4.1.7 Tail
 - 4.1.8 Calf
 - 4.1.9 Water Buffalo
 - 4.1.10 Sheep
 - 4.1.11 Lamb
 - 4.1.12 Boar
 - 4.1.13 Sow
 - 4.1.14 Pig
 - 4.1.15 Goat
 - 4.1.16 He-Goat
 - 4.1.17 Kid
 - 4.1.18 Horse
 - 4.1.19 Stallion
 - 4.1.20 Mare
 - 4.1.21 Donkey
 - 4.1.22 Mule
 - 4.1.23 Fowl
 - 4.1.24 Rooster, Cock
 - 4.1.25 Hen
 - 4.1.26 Chicken
 - 4.1.27 Goose
 - 4.1.28 Duck
 - 4.1.29 Dog
 - 4.1.30 Cat
 - 4.1.31 Pigeon
 - 4.1.32 Rabbit
 - 4.1.33 Nest
 - 4.1.34 Parrot
 - 4.1.35 Rat
 - 4.1.36 Mouse
 - 4.1.37 Fish (Their Types)
 - 4.1.38 Fish Scale
 - 4.1.39 Crow
 - 4.2.40 Bird
 - 4.2.41 Eagle
 - 4.2.42 Hawk
 - 4.2.43 Vulture
 - 4.2.44 Kite
 - 4.2.45 Bat
 - 4.2.46 Panther
 - 4.2.47 Tiger
 - 4.2.48 Wild Cat
 - 4.2.49 Crab
 - 4.2.50 Wolf
 - 4.2.51 Lion
 - 4.2.52 Bear
 - 4.2.52 Fox
 - 4.2.53 Squirrel
 - 4.2.54 Deer
 - 4.2.55 Wild Ox, Gaur
 - 4.2.56 Monkey
 - 4.2.57 Elephant
 - 4.2.58 Trunk Of Elephant
 - 4.2.59 Camel

- 4.2.60 Alligator, Crocodile
- 4.2.61 Turtle
- 4.2.62 Frog

Insects and Reptiles

- 5.1 Insect
- 5.2 Centipede
- 5.3 Scorpion
- 5.4 Cockroach
- 5.5 Ant (Different Types)
- 5.6 Spider
- 5.7 Spider Web
- 5.8 Bee
- 5.9 Wax (Bees)
- 5.10 Beehive
- 5.11 Wasp
- 5.12 Termite
- 5.13 Fly (Noun)
- 5.14 Mosquito
- 5.15 Wood Borer
- 5.16 Caterpillar
- 5.17 Worm
- 5.18 Cricket
- 5.19 Water Leech
- 5.20 Land Leech
- 5.21 Snake (Types)
 - 5.21.1 Cobra
 - 5.21.2 Python
- 5.22 Firefly
- 5.23 Butterfly
- 5.24 Grasshopper
- 5.25 Snail
- 5.26 Lizard

Vegetables

- 6.1 Potato
- 6.2 Onion
- 6.3 Tomato
- 6.4 Garlic
- 6.5 Ginger
- 6.6 Chilly
- 6.7 Brinjal
- 6.8 Bitter Gourd
- 6.9 Gourd
- 6.10 Pumpkin
- 6.11 Edible Root
- 6.12 Carrot
- 6.13 Beet
- 6.14 Beans
- 6.15 Raddish
- 6.16 Drumstick
- 6.17 Types Of Edible Leaves (Saag)
- 6.18 Ash Gourd
- 6.19 Pointed Gourd

- 6.20 Vegetables
- 6.21 Colocasia
- 6.22 Bottle Gourd
- 6.23 Yam

Fruits

- 7.1 Mango
- 7.2 Papaya
- 7.3 Apple
- 7.4 Pear
- 7.5 Grapes
- 7.6 Banana
- 7.7 Jackfruit
- 7.8 Custard Apple
- 7.9 Cucumber
- 7.10 Watermelon
- 7.11 Muskmelon
- 7.12 Orange
- 7.13 Pomelo
- 7.14 Jam
- 7.15 Berry
- 7.16 Coconut
- 7.17 Betel Nut
- 7.18 Guava
- 7.19 Sapeda
- 7.20 Jamrul
- 7.21 Dry Fruits (Types)
- 7.22 Nuts (Types)

Body Functions

- 8.1 To Breathe
- 8.2 To Yawn
- 8.3 To Hiccough
- 8.4 To Cough
- 8.5 To Sneeze
- 8.6 To Perspire
- 8.7 To Spit
- 8.8 To Vomit
- 8.9 To Sleep
- 8.10 To Snore
- 8.11 To Dream
- 8.12 To Wake Up
- 8.13 To Awake
- 8.14 To Flatulence
- 8.15 To Urinate
- 8.16 To Defecate
- 8.17 To Shiver
- 8.18 To Take Birth
- 8.19 To Give Birth
- 8.20 To Get Pregnant
- 8.21 To Conceive
- 8.22 To Live
- 8.23 To Die
- 8.24 To Get Drowned

- 8.25 To Get Hungry
- 8.26 To Get Thirsty
- 8.27 To Blink Eye
- 999999998.28 To Itch

Bodily Attributes

- 9.1 Strong
- 9.2 Weak
- 9.3 Thin
- 9.4 Fat
- 9.5 Complexion Related:
 - 9.5.1 Fair
 - 9.5.2 Dark
 - 9.5.3 Not Much Fair
- 9.6 Lazy
- 9.7 Bald
- 9.8 Lame
- 9.9 Deaf
- 9.10 Mute
- 9.11 Blind
- 9.12 Handicap
- 9.13 Mental Illness (Types: Retarded, Dementia Etc.)
- 9.14 Handicap
- 9.15 Clever
- 9.16 Restless
- 9.17 Trustworthy
- 9.18 Liar
- 9.19 Energetic
- 9.20 Skittish

Health and Sickness

- 10.1 Fever
- 10.2 Goitre
- 10.3 Cold
- 10.4 Diarrhoea
- 10.5 Wound, Sore
- 10.6 Bruise
- 10.7 Swelling
- 10.8 Cataract
- 10.9 Blister
- 10.10 Boil (Noun)
- 10.11 Pus
- 10.12 Scar
- 10.13 Headache: (Types Of Headache)
- 10.14 Stomach Ache
- 10.15 Vomit (Noun)
- 10.16 Cough (N)
- 10.17 Bone Fracture
- 10.18 Addiction
- 10.19 Pox:
 - 10.19.1 Smallpox
 - 10.19.2 Chicken Pox
- 10.20 Jaundice
- 10.21 Medicine
- 10.22 Flu

- 10.23 Cure
- 10.24 Mental Diseases (Alzheimer's, Dementia, Retarded)
- 10.25 Patient
- 10.26 STD (Types)

Kitchen Related

- 11.1 Gas
- 11.2 Stove
- 11.3 Utensils
- 11.4 Types Of Pan
- 11.5 Types Of Plates
- 11.6 Glass
- 11.7 Types Of Spoons
- 11.8 Types Of Bowls
- 11.9 Jar
- 11.10 Firewood
- 11.11 Cloth For Wiping Kitchen
- 11.12 Knife
- 11.13 Boti
- 11.14 Kulo
- 11.15 Basket (Types)
- 11.16 Cow Dung Used As Fuel

Food Items

- 12.1 Egg: Parts Of Egg
- 12.2 Rice: Cooked/Uncooked
- 12.3 Pulses
- 12.4 Vegetables: Types (Cooked)
- 12.5 Salt (Types)
- 12.6 Honey
- 12.7 Sugar
- 12.8 Milk (Noun)
- 12.9 Milk (V.)
- 12.10 Cheese
- 12.11 Butter
- 12.12 Oil (Types)
- 12.13 Spices:
 - 12.13.1 Turmeric
 - 12.13.2 Coriander
 - 12.13.3 Cumin
- 12.14 Ghee
- 12.15 Pepper
- 12.16 Ajwain
- 12.17 Hing

House Related

- 13.1 House (Cemented)
- 13.2 Hut (Made Of Mud)
- 13.3 Garden Of House
- 13.4 Tent
- 13.5 Courtyard/ Veranda
- 13.6 Room

- 13.7 Types Of Room:
 - 13.7.1 Drawing Room
 - 13.7.2 Kitchen
 - 13.7.3 Bedroom
 - 13.7.4 Bathroom
 - 13.7.5 Toilet
 - 13.7.6 Puja Room
 - 13.7.7 Antor Ghor (After Delivery Room)
 - 13.7.8 Cow Shed
 - 13.7.9 Cattle Shed
 - 13.7.10 Grain Storage
- 13.8 Roof
- 13.9 Door, Gate
- 13.10 Doorpost, Jamb
- 13.11 Drawing In The Wall
- 13.12 Chimney
- 13.13 Ladder
- 13.14 Bed
- 13.15 Pillow
- 13.16 Bed Cover
- 13.17 Curtain
- 13.18 Mattress
- 13.19 Mat
- 13.20 Mora
- 13.21 Blanket
- 13.22 Thatch
- 13.23 Beam
- 13.24 Pole, Post (Horizontal And Vertical)
- 13.25 Brick For Making House
- 13.26 Mud Used For Making House
- 13.27 Lock
- 13.28 Key
- 13.29 Loca Calendar
- 13.30 Almirah

Occupation Related

- 14.1 Agriculture
- 14.2 Farmer
- 14.3 Field (For Cultivation)
- 14.4 Field, Dry
- 14.5 Garden
- 14.6 Cultivate, Till
- 14.7 Fence
- 14.8 Ditch
- 14.9 Plough
- 14.10 Furrow
- 14.11 To Dig
- 14.12 Spade
- 14.13 Shovel
- 14.14 Hoe
- 14.15 Hammer
- 14.16 Rake
- 14.17 Sow (Seed)
- 14.18 Seed
- 14.19 Reap
- 14.20 Scythe, Sickle

- 14.21 To Thresh
- 14.22 Threshing-Floor
- 14.23 Crop, Harvest
- 14.24 Grain (Barley, Oats Etc)
- 14.25 Paddy
- 14.26 Husked Rice
- 14.27 Rice Seedlings
- 14.28 Bran, Husk
- 14.29 Rice Straw
- 14.30 Hay
- 14.31 Bullock Cart
- 14.32 Doctor
- 14.33 Patient
- 14.34 Medicine
- 14.35 Stethoscope
- 14.36 Carpenter
- 14.37 Blacksmith
- 14.38 Basket Maker
- 14.39 Nail
- 14.40 Painter
- 14.41 Coppersmith
- 14.42 Goldsmith
- 14.43 Thief
- 14.44 Dacoit
- 14.45 Leader
- 14.46 Panchayat Head
- 14.47 Politician
- 14.48 Cook
- 14.49 Washerman/Washerwoman
- 14.50 Nurse
- 14.51 Delivery Nurse
- 14.52 Servant
- 14.53 Maid Servant
- 14.54 Labourer
- 14.55 Potter
- 14.56 Wheel Of Potter

Types of Verbs

- 15.1 Static
 - 15.1.1 To Sleep
 - 15.1.2 To Stand
 - 15.1.3 To Sit
 - 15.1.4 To Stay
 - 15.1.5 To Live
 - 15.1.6 To Love
 - 15.1.7 To Believe
 - 15.1.8 To Dream
- 15.2 Dynamic
 - 15.2.1 To Run
 - 15.2.2 To Eat
 - 15.2.3 To Drink
 - 15.2.4 To Kill
 - 15.2.5 To Write
 - 15.2.6 To Read
 - 15.2.7 To Cook

- 15.2.7.1 To Fry
- 15.2.7.2 To Boil
- 15.2.8 To Break
- 15.2.9 To Jump
- 15.2.10 To Walk
- 15.2.11 To Kick
- 15.2.12 To Hit
- 15.2.13 To Give
- 15.2.14 To Bring
- 15.2.15 To Buy
- 15.2.16 To Exchange
- 15.2.17 To Dance
- 15.2.18 To Sing
- 15.2.19 To Worship
- 15.2.20 To Teach
- 15.2.21 To Scold
- 15.2.22 To Ride
- 15.2.23 To Catch Fish
- 15.2.24 To Push
- 15.2.25 To Pull
- 15.2.26 To Fight
- 15.2.27 To Argue
- 15.2.28 To Milk A Cow
- 15.2.29 To Feed Cattle
- 15.2.30 To Clean
- 15.2.31 To Shout
- 15.2.32 To Fight
- 15. 2.33 To Marry
- 15. 2.34 To Build House
- 15.2.35 To Cut Paddy

Numbers and Quantification

- 16.1 Nothing
- 16.2 One
- 16.3 Two
- 16.4 Three
- 16.5 Four
- 16.6 Five
- 16.7 Six
- 16.8 Seven
- 16.9 Eight
- 16.10 Nine
- 16.11 Ten
- 16.12 Eleven
- 16.13 Twelve
- 16.14 Fifteen
- 16.15 Twenty
- 16.16 Hundred
- 16.17 Thousand
- 16.18 Count
- 16.19 All, Every
- 16.20 Many, Much
- 16.21 More
- 16.22 Few, Little (Quantity)
- 16.23 Enough
- 16.24 Some

- 16.25 Crowd, Multitude
- 16.26 Full
- 16.27 Full (From Eating)
- 16.28 Empty
- 16.29 Part, Piece
- 16.30 Half
- 16.31 Alone, Only
- 16.32 First
- 16.33 Last
- 16.34 Second
- 16.35 Pair
- 16.36 Zero

Supernatural Elements

- 17.1 God (Types)
- 17.2 Ghost (Types)
- 17.3 Angels
- 17.4 Devil
- 17.5 Ancestor

Different types of festivals

Different types of games

Different customs and items used (e.g. **Sindoor** used by married woman)

Different names of rituals and items used (etc. term for **Dowry**)

Sentence-List

It is important to begin data elicitation process through translation method. However, it should be followed by other methods as well like a collection of narration, data elicitation through picture-book, by asking language experts to describe a silent video etc. A basic list of sentences can be found in many other sources also (Abbi 2001, CIIL 2016, SBertinetto, M. P. 2015, Dimitriadis, A., & Evaraert, M. 2002). But it is always good to customize the sentences as per the need of the investigator. The customization should involve changing the names into local names. The names of the objects should look familiar to the language experts. The sentences mentioned are taken from different sources (Abbi 2001, Bertinetto, M. P. 2015, Dimitriadis, A., & Evaraert, M. 2002).

1. SIMPLE AND COMPLEX SENTENCES

It is important to know the basic structure of a language before collecting the detailed data of the language. Simple and complex sentences are good, to begin with as they help us easily understand the basic syntactic structure of a language.

Following are some of the example sentences which need to be modified according to the environment. The other references used should also be familiar to the language expert. The sentences mentioned are taken from different sources

1.1	I like mango (any local fruit).	
1.2	The monkey is on the tree.	

1.3	That house is big.	
1.4	I am Radha (any local name).	
1.5	Her name is Krishna (any local name).	
1.6	I have a headache.	
1.7	She saw a man.	
1.8	He saw a girl for marriage.	
1.9	It is raining.	
1.10	Today is Monday.	
1.11	We cooked rice in the morning.	
1.12	He saw that they are playing with a stone.	
1.13	She said that the woman is sleeping on the floor.	
1.14	I want to go to the town tonight.	
1.15	I know that tomorrow is a holiday.	
1.16	He tried to kill the elephant.	
1.17	I and my brother will play together.	
1.18	It was raining so I could not go to the field.	
1.19	I will go when the mother will come.	
1.20	If it rains well then there will be good cultivation.	

2. CASE

The following sentences are a few examples based on which case markers of Indian languages can be collected. It should be noted that the investigator should also look for non-canonical case markers as well. Dative construction can be found in many Indian languages which are marked by genitive or dative marker. There can be many such constructions in a language which needs special attention. One can refer to Blake (1994) and Butt (2006) for general discussions on the case.

2.1	Radha is sleeping.	
2.2	He is sleeping.	
2.3	He kicked the ball.	

2.4	She loves me.	
2.5	Radha loves her (someone else).	
2.6	They love us.	
2.7	He cut the tree with an axe.	
2.8	I came by bus.	
2.10	Raja gave a flower to his wife.	
2.11	Radha went with Ramesh Toto with the town.	
2.12	Father bought a toy for his son.	
2.13	He is working only for his family.	
2.14	I am hungry.	
2.15	I have a headache.	
2.16	She will come from Kolkata.	
2.17	Leaves are falling down from the tree.	
2.18	I saw her brother.	
2.19	The latch of the door is broken.	
2.20	They kept three pigs in their backyard.	
2.21	My sister is in school.	
2.22	Radha lives in Mizoram.	
2.23	He might come tomorrow.	
2.24	My friend's sister was ill.	

3. CLASSIFIER

While collecting classifiers it is important to look for both noun and numeral classifiers. But at times classifiers can also be hosted by other units of a language like an adjective. Classifiers can be used to categorize any category and including the category of a particular shape and size. Aikhenvald (2000) is a basic reading for a general understanding of classifiers.

3.1	My family has a hen and a cock.	
3.2	People have gathered here.	
3.3	Dogs are barking.	
3.4	This is a tall tree.	
3.5	This is a bamboo rope.	
3.6	We need an electric wire.	
3.7	This plank is thick.	
3.8	This is a log.	
3.9	This plank is thick.	
3.10	Give me a small banana.	
3.11	I came by boat.	
3.12	There is no water in the tank.	
3.13	We built the house with stones.	
3.14	Do not beat the student with a stick.	
3.15	Tie them with a rope.	
3.16	Go and buy some ripe fruits.	
3.17	There are two books on the table.	
3.18	The labourer needs fifty stones to build a house.	

4. REFLEXIVE AND RECIPROCALLS

The sentences in this section are designed following two questionnaires (Evans, Levinson, Enfield, Gaby, & Majid, 2013) and (Dimitriadis & Evariaert, 2002) on the Anaphors. As we know that reflexives and reciprocals belong to a particular type of construction known as *Anaphors* and subjected

to Binding Principle A of the Binding Theory (Chomsky, 1981). There are several strategies available for such constructions typologically. Anaphors can be lexical as in one word *himself/herself* or *sich* in German or compositional like *each other* and *One another* in English. Anaphors can show up either in the nominal domain as in English or in the verbal domain such as *-sja-* suffix in Russian, *-nə-* in Meiteilon and *-n-* in Turkish. The verbal reciprocal however can be further complex such as *-miŋ-* and *-su-* which is a composition of a comitative and a reflexive suffix in Nyishi (Saha, 2016) (A Tibeto-Burman language spoken in India). The notion of reflexivity and reciprocity interacts in two important ways in natural languages. Firstly, they reduce the argument structure (essentially they co-refer to the antecedent which is primarily the subject) and demonstrate different semantic effects according to the predicates on which they apply. Secondly, they show long-distance binding.

Sentence 4.1 to 4.8 would help us to collect the data on the reflexives and 4.9-4.11 for reciprocal constructions. Sentences from 4.1 – 4.4 & 4.7 are important to distinguish between the number and person effects on the reflexive marker. Sentence 4.5 is for the scope of a negative quantifier with reflexive and 4.6. is for an interrogative situation.

4.1	I like myself / She likes herself.	
4.2	We saw ourselves in the mirror.	
4.3	You cooked rice yourselves.	
4.4	Radha bought a sari for himself.	
4.5	Nobody praised oneself.	
4.6	Who praises himself?	
4.7	They told me about themselves.	
4.8	The door opened by itself.	
4.9	Radha and Raja looked at each other.	
4.10	We (dual) met each other.	
4.11	They follow each other.	
4.12	Radha told sita that [Rakhi likes herself].	
4.13	Sita and Raja think that they are fighting with each other.	

5. INTERROGATIVES

Interrogatives can be of different types. It contrasts with declarative, imperative, etc. in the system of clause type or sentence type. An interrogative sentence can be formed by using an interrogative word or by changing the word order of a sentence. Interrogatives have been classified into three kinds of question which are distinguished according to the way the set of answers is defined: **polar**, **alternative**

and **variable questions**; another dimension distinguishes information from direction questions. Mismatches between interrogatives and questions are found in the areas of coordination, parenthetical, echo question and questions signalled only prosodically. Mismatches between interrogative phrases and questioned elements also need to be investigated.

Tag questions are very common in Indian languages. Most of the time they do not involve an interrogative marker. Prosody also plays an important role in it. For a detailed discussion on interrogatives, researchers can look into Chisholm et al. (1984), Kuno, S. & Robinson, J. J. (1972), Roque LilaSan. (2017), Stivers et al. (2010) etc.

5.1	What is your name?	
5.2	Where is your house?	
5.3	Which is your house?	
5.4	Who is he?	
5.5	Whose house is that?	
5.6	Whom do you like?	
5.7	When will you go?	
5.8	Why did she leave school?	
5.9	How did Tito fall?	
5.10	How much money did Radha get?	
5.11	How many cows do you want?	
5.12	Will you be here tomorrow?	
5.13	Shall I call you tomorrow?	
5.14	Is it okay for you?	
5.15	Can you come now?	
5.16	Have you not done your work?	
5.17	Do you not know me?	
Look for Tag questions if any.		
5.18	The flower is beautiful. Isn't it?	
5.19	He is not telling the truth. Is he?	
5.20	You are coming with me, right?	

6. TENSE ASPECT MOOD

(Dahl, 1985) had discussed quite extensively on the elicitation and categorization of Tense, aspect and Mood systems in natural languages albeit it often becomes difficult to translate the sentences into a source language. There are a couple of other questionnaires which have been consulted in this work (Abbi, 2001) for specific aspects related to South Asian Languages and (Bertinetto, 2015) for the progressive aspect. There are two ways by which data on TAM categories can be collected. One is to elicit a single verb (preferably motion verbs like GO, WALK) in all possible combinations following the Indo Aryan tense system (Present, Past and Future along with Habitual, Perfect, Continuous aspects). Specific modalities such as epistemic ones can be felicitated through 6.1.4 -6.1.5 & 6.1.30 whereas demonic modality marker may show up in 6.1.6 & 6.1.10.

6.1	Intransitive	
6.1.1	I am walking to field now.	
6.1.2	I was walking	
6.1.3	I felt down when a car hit me	
6.1.3	I walk to the field every day	
6.1.4	I will walk to Kolkata on Sunday	
6.1.5	I will not walk to school	
6.1.6	I could have walked if I did not have money.	
6.1.7	We are walking to market now.	
6.1.8	We walk to school daily.	
6.1.9	We are walking to a fair now.	
6.1.10	We could walk anywhere.	
6.1.11	You walk to school daily	
6.1.12	You are walking to the market	
6.1.13	We are walking to a fair	
6.1.14	You walked to town yesterday.	
6.1.15	You will walk to Kolkata tomorrow	
6.1.16	He is walking to field now.	
6.1.17	He walked to town yesterday	
6.1.18	He walked to school daily	
6.1.19	He will walk to Kolkata tomorrow	
6.1.20	She is walking to Kolkata tomorrow	
6.1.21	She is walking to school now.	
6.1.22	She walks to market daily	
6.1.23	They are walking to school.	
6.1.24	They will walk to Delhi	
6.1.25	They walk to market daily	
6.1.26	They would have walked	

6.1.27	If I would have come.	
6.1.28	They will walk to Delhi	
6.1.29	They walk to market daily	
6.1.30	They would have walked	

Secondly, in order to understand the argument structure of verbs in a language, short video clips can be shown to the speakers (Erbaugh, 2001). For our purposes, we have created a small video to elicit the following aspects of TAM;

- i) To understand the difference between the action verbs such as *walk*, *run* vs. state verbs such as *sit*
- ii) Combination of verbs such as ECV and Verb serialization
- iii) Event sequentiality and manner
- iv) Verb Reduplication interacting with the aspect
- v) Auxiliaries
- vi) Realis vs. Irrealis mood.

Eliciting the Tense, Aspect and Mood in natural languages becomes challenging due to the typological differences across them. Many of the Tibeto-Burman languages e.g. Meiteilon tend to align the event structure with respect to *realis* (witnessed by the speaker) vs. *irrealis* (not witnessed by the speaker, the proposition is heard from someone or it has not happened yet) or Hypothetical vs. Non-hypothetical as considered by (Chelliah, 1997). It is not surprising then that same marker may show up in case of PAST and FUTURE and then we tend to classify the language as +/- Present. The languages of the Indo Aryan and Austro Asiatic family can show a PAST vs. NON PAST distinction for example in English 'the bus leaves tomorrow' refers to Future. In fact, it is also possible to come across languages which do not mark tense and instead aspects play an important role in building the aktionsart. From the data of several Indian languages, we have observed that the present perfect can overlap with simple past. The habitual aspect may not directly show up on the verb. Aspectual readings may often be generated by means of adding the light verbs across the language families. Since most of the languages in India are OV type, the ordering of the TAM categories is consistently turn out to be Vroot-ASP-TENSE-MOOD as proposed by (Baker, 1985), (Cinque G. , 1999) and (Cinque G. , 2002) among several others.

6.1	Intransitive	
6.1.1	I am walking to field now.	
6.1.2	I was walking	
6.1.3	when a car hit me	
6.1.3	I walk to the field every day	
6.1.4	I will walk to Kolkata on Sunday	
6.1.5	I will not walk to school	
6.1.6	I could have walked if I did not have money.	
6.1.7	We are walking to market now.	
6.1.8	We walk to school daily.	
6.1.9	We are walking to a fair now.	
6.1.10	We could walk anywhere.	
6.1.11	You walk to school daily	

6.1.12	You are walking to market	
6.1.13	We are walking to a fair	
6.1.14	You walked to town yesterday.	
6.1.15	You will walk to Kolkata tomorrow	
6.1.16	He is walking to field now.	
6.1.17	He walked to town yesterday	
6.1.18	He walked to school daily	
6.1.19	He will walk to Kolkata tomorrow	
6.1.20	She is walking to Kolkata tomorrow	
6.1.21	She is walking to school now.	
6.1.22	She walks to market daily	
6.1.23	They are walking to school.	
6.1.24	They will walk to Delhi	
6.1.25	They walk to market daily	
6.1.26	They would have walked	
6.1.27	If I would have come.	
6.1.28	They will walk to Delhi	
6.1.29	They walk to market daily	
6.1.30	They would have walked	

6.2	Transitive	
6.2.1	I eat rice daily (Sing/Plu)	
6.2.2	I ate rice in the morning	
6.2.3	I will eat rice at night.	
6.2.4	I am eating rice and vegetables.	
6.2.5	You eat rice daily. (Sing/Plu)	
6.2.6	You ate rice in the morning.	

6.2.7	You will eat rice at night	
6.2.8	You are eating rice now.	
6.2.9	He is going to field now. (he/she)	
6.2.10	He went to town yesterday	
6.2.11	He goes to school daily	
6.2.12	He will go to Kolkata tomorrow.	
6.2.13	He went to town yesterday	

6.3	Ditransitive	
6.3.1	I am giving a book to him.	
6.3.2	I will give him the book tomorrow.	
6.3.3	I am giving him the book.	
6.3.4	I give him book daily.	
6.3.5	You are giving book to him.	
6.3.6	You will give book to him tomorrow.	
6.3.7	You give him book daily.	
6.3.8	You are giving book to him	
6.3.9	He is giving book to him	
6.3.10	He will give book to him	
6.3.11	He was giving book to him	
6.3.12	He gives book to him	
6.3.13	I am giving a child to him.	

6.3.14	I will give him the child tomorrow.	
6.3.15	I am giving a child to him.	
6.3.16	I will give him the child tomorrow.	
6.3.17	You give him the child daily.	
6.3.18	You are giving the child to him.	
6.3.19	He is giving a child to him.	
6.3.20	He was giving a child to him.	
6.3.21	He gives a child to him.	

6.4	Extra (TAM)	
6.4.1	Raju Toto left home.	
6.4.2	Ramesh Toto ran	
6.4.3	Harish Toto left home.	
6.4.4	Radha just left his home (immediate past).	
6.4.5	Raja left his home yesterday (remote past).	
6.4.6	He opened the box two days back.	
6.4.7	He was in the house.	
6.4.8	I only eat rice.	
6.4.9	The sun rises in the east.	
6.4.10	He was in the house.	
6.4.11	I only eat rice.	
6.4.12	The sun rises in the east.	
6.4.13	They speak English.	
6.4.14	He is in the house.	
6.4.15	I shall go to Darjeeling tomorrow.	
6.4.16	Tomorrow he will eat rice at night.	
6.4.17	He will sing at noon.	
6.4.18	He will be in the house.	
6.4.19	She had slept.	
6.4.20	Last week they had gone to the Delhi.	
6.4.21	Yesterday they had caught the thief.	
6.4.22	Last year it had rained in October.	
6.4.23	She was a teacher.	
6.4.24	He has taken/eaten his meal.	
6.4.25	The boy has slept.	
6.4.26	They have gone to the market.	
6.4.27	She is a teacher.	

6.4.28	By this time tomorrow, she would have reached Kolkata.	
6.4.29	He would have finished his work by tomorrow.	
6.4.30	Tito was cooking food.	
6.4.31	She was washing clothes.	
6.4.32	They were sleeping.	
6.4.33	I am eating food.	
6.4.34	The child is going to the school.	
6.4.35	She is making tea.	
6.4.36	They are cutting bamboo now.	
6.4.37	Tomorrow morning he will be going to forest.	
6.4.38	Tomorrow at 10 o'clock he will be	
6.4.39	Check for number, gender, honorific,	
6.4.40	intimate forms for the examples below:	
6.4.41	Go! (order)	
6.4.42	Please go.	
6.4.43	Get lost!	
6.4.44	Open the door! (order)	
6.4.45	Please open the door.	
6.4.46	Go! (order) (addressing an elder person – look for honorific form)	
6.4.47	Please go. (addressing an elder person – look for honorific form)	
6.4.48	Get lost! (addressing an elder person – look for honorific form)	
6.4.49	Go! (order) (addressing a younger person)	
6.4.50	Please go. (addressing a younger person)	
6.4.51	Get lost! (addressing a younger person)	
6.4.52	Go! (order) (addressing a person of same age)	
6.4.53	Please go. (addressing a person of same age)	
6.4.54	Get lost! (addressing a person of same age)	
6.4.55	He is in the forest.	
6.4.56	He is our community headman.	
6.4.57	Let us go.	
6.4.58	Let us go and have tea.	
6.4.59	Let him go.	

6.4.60	Let them play.	
6.4.61	Let me go.	
6.4.62	Let me do this work.	
6.4.63	Perhaps he may come early tomorrow.	
6.4.64	You may take bus number 65 to go to the town.	
6.4.65	It might rain today.	
6.4.66	I have to eat now (For example, a diabetic person).	
6.4.67	He must be at home now.	
6.4.68	If it rains, I will cook chicken.	
6.4.69	If he came yesterday, we could have celebrated.	
6.4.70	I can sing (ability).	
6.4.71	She can go to Delhi alone.	
6.4.72	I want that he goes to the field every day.	
6.4.73	I want him gone out of the house by Monday.	
6.4.74	The law requires that liquor must not be consumed near the temple/ church/ mosque/ gurudwara.	
6.4.75	May you go to hell! (cursing)	
6.4.76	May God bless you! (blessing)	
6.4.77	I want you to be a good human being (wish).	

7. COMPLEX PREDICATES (ECV, Converb, Serial Verb)

A complex predicate is a multi-word predicate. There are different types of complex predicate construction in Indian languages. In Explicative Compound Verb (ECV) there are two verbs where one verb (main verb) carries the meaning of the word and the other verb (vector verb) hosts the affixes for the agreement and TAM features; e.g. *k^ha lija* (Hindi) meaning *k^he nilo* (Bangla) meaning *ate*. The second verb loses its meaning. Converb structures are formed with a noun and a verb; *to call* (*p^hon kārna* in Hindi) in most of the Indian languages. In the serial verb construction, there is more than one verb and all the verbs carry their meanings. It shows the action done one after another; example, *k^ha kār, nāha kār, sone gāja* ((he) ate, bathed and went to sleep). In many languages, there are restrictions for how many verbs can come one after another in a serial verb construction. The research needs to find out that and also what joins these verbs. Please refer to the following works for more information on these topics, Aikhenvald & Dixon (2006), Aikhenvald & Muysken (2011), Hook (1974) etc.

	Source Language	Response
7.1	She has gone outside the house.	
7.2	He broke the stone up.	
7.3	He died.	
7.4	She broke off the engagement.	
7.5	She ran up to the terrace.	
7.6	He fell down.	
7.7	He cleaned up the room.	
7.8	She rang me.	
7.9	He blessed us.	
7.10	Go and see.	
7.11	Radha kicked me and ran away.	
7.12	Sleep after eating.	
7.13	Having eaten his food, he went to sleep.	
7.14	I came here to see you.	
7.15	Mahato went to swim.	
7.16	He came sat ate and went away.	
7.17	Radha sang, danced and entertained the guests.	

8. NEGATIVES AND PROHIBITIVES

Negation in languages can be marked by different strategies. The negative marker can be used for some alternative expression like subjunctive or infinitive forms. Forms which are used to mark negative imperatives are called prohibitives. Prohibitives can be marked by using verbal affixes as well. In Hindi, *nāhi* and *māṭ* are negative and prohibitive markers. Many languages can have many more markers for both the types. Like negation is expressed by three particles in Santali. One marker for *interrogative* and *declarative* sentences. Another one as *emphatic negative* in declarative sentences, and also one as *prohibitive negative* in the imperative (Anderson 2008).

8.1	He is not a teacher.	
8.2	There is no water in the river.	
8.3	He cannot sing.	
8.4	You may not go now.	
8.5	You must not move now.	
8.6	We will not upset you.	
8.7	I didn't eat yesterday.	
8.8	They have not finished their job.	
8.9	I have not eaten.	

8.10	I had not yet eaten.	
8.11	I shall not have eaten.	
8.12	He left without informing anyone.	
8.13	They are not here.	
8.14	I am not hungry.	
8.15	I do not know.	
8.16	Do not enter.	
8.17	Let us not rest now.	
8.18	I have no money.	
8.19	I did not play today.	
8.20	I shall not eat food.	
8.21	I think he will not come.	
8.22	I don't think he will come.	
8.23	I never take alcohol.	
8.24	She did not eat anything yesterday.	
8.25	I don't see her anymore.	
8.26	Nothing can be done about his illness.	
8.27	Nobody saw me.	
8.28	Radha is nowhere in the village.	
8.29	Not even my sister believed me.	
8.30	None of the children came.	
8.31	Neither I nor you can solve this problem.	
8.32	Everyone did not pass the examination.	
8.33	Not everyone passed.	
8.34	The bird is no longer on the tree.	
8.35	Have you seen him? "No" (<i>Elicit</i> <i>'No' as an answer</i>)	
8.36	I did not say it is not bad.	
8.37	If you don't study you will fail.	
8.38	I could not go there.	
8.39	I will not come to school tomorrow.	
8.40	You should not tell like this.	
8.41	Smoking is prohibited here.	
8.42	Do not enter without asking us.	

9. CAUSATIVES AND PASSIVES

Causative can be found in many of the Indian languages however some languages also have double causatives like Hindi, e.g. *k^hana k^hana* (to eat food), *k^hana k^hilana* (to make someone eat), *k^hana k^hilana k^hilawana* (to make someone eat through someone). Passives can also perform as causatives. But it may be difficult to get these sentences structures. Translation method is good as a prerequisite but it can be followed by a related narration collection.

9.1	The nurse fed the baby.	
9.2	Mother made the nurse feed the baby.	
9.3	I made the girl clean the room.	
9.4	I made the girl clean the room with a broom.	
9.5	I made the girl ask the maid to clean the room.	
9.6	I make him break the glass.	
9.7	Radha made him die.	
9.8	Tito made Radha sleep.	
9.9	Tito's mother made Tito make Radha sleep.	
9.10	The dog made the baby cry.	
9.11	The house was burnt by the dacoits.	
9.12	Let tea be drunk.	
9.13	Because of bad weather, we could not go to the village.	
9.14	The chair was broken by the children.	
9.15	I am unable to walk.	

10. REDUPLICATION, ECHO FORMS AND BINOMIALS

Within the Indian area, studies on reduplication have emphasized its structural importance with respect to the linguistic area (from Emeneau 1969 to Abbi 1992). It follows a similar pattern for most of the Indian languages. The following sentences are based on those patterns.

	Source	Target
10.1	My mother eats her food slowly slowly.	
10.2	The ghost visited her again and again.	
10.3	I am tired of walking (and walking) everyday.	
10.4	Who (all) will go to the jungle?	
10.5	We collected firewood from home by home.	
10.6	They went to their respective villages.	
10.7	She kept laughing and went mad.	
10.8	He hopped hopped and went to his home.	
10.9	Baby walked with hasty steps (<i>look for reduplicated form for hasty</i>).	
10.10	Give us rice and the like.	
10.11	She will buy milk and the like.	
10.12	The farmer carries spade and the like and goes to the field.	
10.13	Have some tea and the like.	

10.14	The water is dripping continually from the roof. (<i>look for onomatopoeic form for fast</i>).	
10.15	He gulped the water fast (<i>look for onomatopoeic form for fast</i>).	
10.16	The fire burnt strong (<i>look for onomatopoeic form for strong</i>).	
10.17	My stomach is aching due to hunger (<i>look for onomatopoeic form for ache of hunger</i>).	
10.18	Books are scattered here and there.	
10.19	People from near and far gathered for the meeting.	
10.20	My neighbours and all are very good.	

11. COMPARATIVES AND SUPERLATIVES

A cross-linguistic variation in modes of comparison can be found. In some languages, there are markers in some other languages it can be established through the sentence structure. The investigator should identify what the language is using for comparison.

11	Radha is as good as Ruby.	
11.1	Mahato is taller than Radha.	
11.2	Rajiv Toto is taller than everybody.	
11.3	Madhu is more beautiful than her sister.	
11.4	Ruby is the fastest runner.	
11.5	Kolkata has the best sweet in the country.	
11.6	She is the most beautiful of all girls.	
11.7	Ganga is the longest river in India.	
11.8	You are the best person in the group.	
11.9	This is the oldest tree in the village	
11.10	Radha is as good as Ruby.	
11.11	Ruby is taller than Radha.	

12. SENTENCES WITH ADVERBS

(In the section we will look at adverbs which modify the verb, e.g. *jaratari* 'fast' (Bengali))

12	She sings melodiously.	
12.1	I ran quickly.	
12.2	Radha ate rice slowly.	
12.3	He ate rice just now.	
12.4	He plays football daily.	
12.5	Perhaps the minister will not come today.	
12.6	Frankly speaking, I don't like tea.	
12.7	He coughed and coughed and died.	
12.8	The baby is sleeping peacefully.	
12.9	He walks slowly.	

13. QUANTIFIERS AND INTENSIFIERS

It should be noted that the community may not use the so-called standard or global measurement scales. There may be very culture-specific terms. Even there may be different measurement scales for indigenous objects.

13	Every house has a dog.	
13.1	There are ten books on the table.	
13.2	All the girls came to the class.	
13..3	Some of the boys did not come to the class	
13.4.	Give ten rupees to each one of them.	
13.5	Someone knows English here.	
13.6	My grandmother gave me a lot of biscuits.	
13.7	Give me a few chocolates.	
13.8	Madhu loves her baby a lot.	
13.9	There are many trees in my house.	
13.1 0	Give me a dozen of banana (the concept of a dozen may not be there).	

14. Miscellaneous

There may be some elements which are in the language but it has not been covered under the above topics. Moreover, there can be some language specific features. Few sentences have been given which can be good for a preliminary understanding of these language-specific aspects.

14	I cut his head suddenly (is there any specific sound for cutting different things)	
14.1	He will eat rice	
14.2	It is Radha who will eat (change the word order to check intonation)	
14.3	Will you go home?	
14.4	It is very very red (any word to describe the intensity of a colour).	
14.5	Suddenly he felt down (expressive or onomatopoeic word)	



Questionnaire on Anthro-po-linguistic Aspects

Arup Majumder

Jadavpur University, India

1. Objective

The objective of this questionnaire is to elicit the data on Anthro-po-linguistics which is closely associated with social-cultural anthropology.

As a field of interdisciplinary studies the, anthro-po- linguistics is concerned with how a language influences the culture. This can include how the language makes impacts on social interactions, beliefs, cultural identity, and other important aspects of the culture. The main goal of linguistic-anthropology or anthro-po-linguistics is to better understand human culture. A linguistic anthropologist could ask many questions (<https://explorable.com/linguistic-anthropology>), including:

1. Why does one language or language variety show preference over another?
2. Why do different geographic regions have different language accents?
3. What types of values and ideologies are communicated through language?
4. Does language vary according to age, gender, beliefs, and other such socio-linguistic parameters?

However, the main objectives of this part are:

1. To show some of the synchronic and diachronic diversity in languages with respect to the issues related to ethnicity, gender, religion, gender identity, ability, and national.
2. To enrich the basic vocabulary of a language by adding words from the domain of anthropology.
3. To understand how the language shape their cultural representations in both natural and social contexts.
4. To understand how the language forms an integral component in the formation and expression of social identity and group membership and the organisation of cultural beliefs and ideologies.

A. Family

The term 'family' refers to a group- entity where children are born, taken care of and socialized. The membership, size and the structure of the group differ in different societies. In a way, it also refers to culturally and historically specific social practices. Every society uses many norms and regulation to form their family. These norms and regulations have so many important terms or words which are useful to prepare a lexicon of the community. The following points should be taken into account in regard to study the family of a community e.g. types and size of the family

Types and Size of the family:

Functions of the family: Common residence, common food supply, regulation of gender, the upbringing of children, handing over the property, affiliations of kins.

Head of the family:

Status of the family Members: Particularly during the festivals, hunting, agriculture and others.

B. Life Cycle:

In this part, data can be collected following the points mentioned below:

1. The concept of birth,
2. Name giving ceremony,
3. Education,
4. Marriage,
5. Death and disposal,
6. The concept of the soul and the other world.

In case of each of the members of a family, the information can be collected. In some cases first, cite one case and then state the variations in other cases. From these cases, an analysis should be done. The following points should be taken into account in regard to:

Birth and Name giving ceremony: time and place of ceremony, selection of the day, invitees, day and time of ceremony, place, time, direction of seats, arrangement of functions, procedure of the ceremony, choice of name, emolument of the performer, feasts, materials used for this ceremony, etc. The plan may contain the following points.

1. *About the Birth Concept among the community*
2. *Steps of Birth Rituals (From Pregnancy to 1-year post birth of the child)*
3. *Name of the Birth Rituals and Material Used*

<i>Birth rituals</i>	<i>Activity (their own language)</i>	<i>Materials used</i>

Marriage: The term 'marriage' refers to various customs and rules concerning the special relationship between the two members of opposite gender which also create a set of obligations and roles for them as well as for their kin-groups. Marriage in every society is subjected to certain rules, which can be prohibitive, prescriptive or preferential. So, under this domain, the research investigator should document all the marriage rituals performed or celebrated by the community and the family. The following information may be elicited by taking pictures and videos (if permissible).

Premarital gender life, forms of marriage, types of marriage, suitable mates, the idea behind marriage, consideration of marriage, selection of the bride and groom, preliminaries of marriage, marriage ritual, the residence of marriage, materials used in marriage etc. We can follow the following types of questions the study of a marriage.

1. *What type of marriage the community practices generally?*
2. *Is there any other type of marriage among them? If yes, give details.*
3. *How do they acquire their mate? How can the other possibilities help them to acquire their mate?*

4. *Marriage performance place name*.....

5. *Data on Stepwise Marriage performance (Case study)*

6. *Used Material for Marriage Ceremony*

<i>Sl. No.</i>	<i>Material used</i>	<i>Name of their own language</i>	<i>Material used</i>	<i>Name of their own language</i>
1.				
2.				
3.				
4.				

Death: causes of death, treatment, funeral- actual ceremony, social pollution, elements used in the funeral ceremony etc. The plan may contain the following points.

1. *The concept of Death (Community)*

2. *Death Related Rituals*

<i>Death Rituals</i>	<i>Activity (their own languages)</i>	<i>Material used</i>

C. Kinship Terms

According to (Morgan, 1990) based on his observations in the North American Indian Societies, A kinship term is simply a term of a language used for designating or referring to a kin. A kinship is defined as the fact of relatedness through the bonds of marriage and birth. Gender kinship is the social recognition of the biological ties of marriage and birth and all those who are related to each other through these bonds are recognized as 'kins' as distinguished from 'non-kins' related to each other in hundreds of other ways than these two. There are two types of kins- i) affinal kins, and ii) consanguineal kin. Those related to each other through the bond of marriage are called as 'affinal kins' and those who are related to each other through the bond of birth are called as 'consanguineal kin'. There are three types of consanguineal kins, i.e.

1. The direct decedents of a pair of common ancestors or the descendants of the same parents in a vertical line called 'lineal kins'.
2. The brothers and sisters, i.e. the children born of the same parents called as 'siblings'.

3. Those who are the descendants of the siblings of one's parents called as 'collaterals'. Thus the consanguine kings may be lineal, siblings or collaterals.

However, According to M. Lamp (1965) to understand the nature of kinship systems it is necessary to understand what kind of linguistic elements these are, and what kind of linguistic relationships they possess. The kinship terminology of any language is a natural meeting point for the disciplines of anthropology and linguistics. The table plan contains the following points for the study of kinship terms of a community.

List of The kinship Term				
Glossary	Reference Term		Address Term	
	language under the study	IPA	language under the study	IPA
Family				
Father				
Father's brother				
Father's younger brother				
Father's elder brother				
Father's sister				
Father's elder sister				
Father's younger sister				
Father's mother				
Father's father				
Father's brother's wife				
Father's brother's son				
Father's brother's daughter				
Father's sister's son				
Father's sister's daughter				
Great grandfather				
Great-grandmother				
Grandson				
Granddaughter				
Great-granddaughter				
Great-grandson				
Husband				
Husband's elder brother				
Husband's younger brother				
Husband's elder sister				
Husband's younger sister				
Husband (elder and younger) sister's husband				
Husband (elder or younger) brother's wife				
Husband's father				
Husband's mother				
Mother				
Mother's brother (elder and younger)				
Mother's sister (elder and younger)				
Mother's sister's husband				
Mother's brother's wife				

Mother's sister's son				
Mother's sister's daughter				
Mother's brother's son				
Mother's brother's daughter				
Mother's father				
Mother's mother				
Wife's brother/brother in law				
Wife's brother's wife				
Wife's sister (elder and younger)				
Wife's sister husband				
Wife's father/ Father in law				
Wife's mother or mother in law				
Stepmother				
Stepfather				
Stepbrother				
Stepsister				
Stepdaughter				
Stepson				
Son				
Son's wife or Daughter in law				
Daughter				
Daughter's husband/son in law				
Daughter in law				
Son's father in law				
Son's father-in-law's wife				
Daughter's father in law				
Daughter's mother in law				
Sister's father in Law				
Sister's mother in law				
Brother's father in law				
Brother's mother in law				
Husband's second wife				

Genealogy/ Genealogical methods

This method or technique for the collection of field data has been effectively employed and was first introduced by Rivers (1926) in his Torres Straits expedition. In this method, first of all, a suitable informant is selected. Then a short genealogy of the informant is taken. In applying this method, simplest kinship terms, father, mother son, daughter, sister, brother etc. are generally used. The informant is asked the names of those who stand in relation with him/ her. S/he is asked to produce the biological kins and not those who are his/her cousins. S/he is also asked as to how s/ he and her/his kin address each other and thus the kinship terminology is built up.

After the collection of genealogy from the informant, he is asked to narrate a lifecycle ritual in which he himself is or was directly or partially involved. In the following way, we can give a genealogical diagram to understand the kinships.

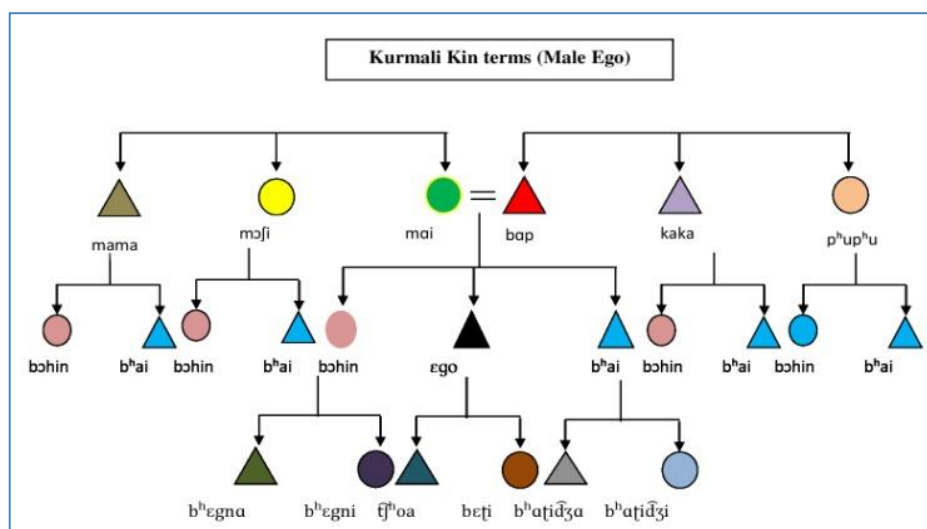
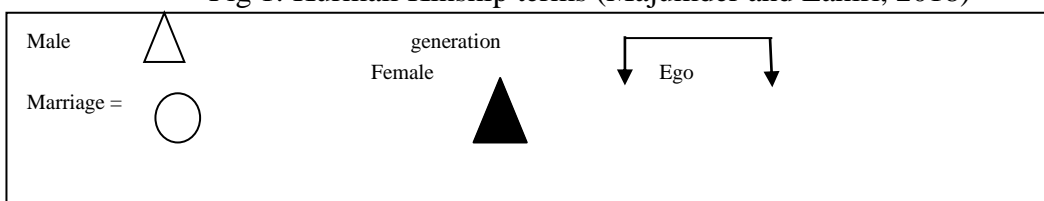


Fig 1: Kurmali Kinship terms (Majumder and Lahiri, 2018)



B. Clan

Apart from the kinships, the clans also form an important part of the Anthro linguistic study. Rivers (1924) defined a clan as a unilateral exogamous division of a tribe, the members of which are held to be related to one another by some common tie; it may be belied in descent from a common ancestor, the common possession of a totem or habitation of a common territory. A clan can be divided into two types, *matrilineal* and *patrilineal*. A matrilineal clan is a group of actual or supposed blood relations, tracing their descent through the female. On the other hand, patrilineal is a group of actual or supposed blood relations tracing their descent through the male organisation. Besides these, there are other types of clan-like, ancestral clan, totemic and territorial clan. The basic characteristic features of clans are,

- The unilateral mode of grouping, e.g., the Khasis furnishes an example of the matrilineal clan whereas Oraos, Santhals represent patrilineal clan.
- It is exogamy, i.e., the intensity of sentiment is that marriage should be outside the clan, however, varies considerably. In Australia, it was so pronounced that a man or a woman guilty of violating the rule would have been promptly put to death. Among the Khasis in India, there is no greater sign of marrying within the same clan.
- These are Totemic. i.e., Clan members are like with a particular species of plant or animal or inanimate object or natural phenomena- the totem. The exact relationship between the totem and the totemism varies considerably. It may be a relationship of direct descent as the members according to their beliefs. For example, a clan among the Santal is named a *hānsda*. The members of this clan respect duck (local name: *hāns*) and do not eat the flesh of duck because they believe themselves to be originated from duck (Roy Basu, 2003).

So, on the basis of these characteristic features of the clan, there are so many linguistic features. For example, a clan among the kurmi of Purulia, West Bengal, India is named a *kudriar*. The members of this family do not eat one type of vegetable name *kudri*. Here, linguistically the clan names show a combination of totem name + the suffix /-ar/ which is used to denote genericity. In Bangla, the generic classifier is /-ra/ as in *pakhi-ra* 'birds' and Kurmali seems to have borrowed it as /-ar/ to show the generic nature of the clans. Lexical borrowing from Bangla is quite common in case of clan names

such as from *ɔ̃fur* (demon), *ɔ̃furar* and from *bæra* (fence), *bæraretc* (Majumder, 2017). On the basis of the importance of clan study, we can follow this following types of the plan contains for the study of a clan.

1. *How many clans exist in a community and its meaning?*

2. *What are their ideas about the clans?*

3. *Clan and their beliefs*

<i>Name of the clans</i>	<i>Meaning</i>	<i>Totem</i>

4. *Is there a borrowing of Clan names from other communities?*

C. Material culture

Material culture denotes the objects which the people make by means of their technology and use them for food, shelter, clothing, and appliances etc. for their survival or for supporting and improving their life. So, to study the culture and languages, it is very important to study the various domains of the material culture of human beings. Basically, the material culture is related to games, magicoreligious beliefs, recreations, occupations etc.

a. Daily Life

Daily life account of different persons of different ages and genders, analysis of each selection should be taken into consideration.

b. Recreational life

Under this, the investigator should document all kinds of music, dances, and folklores performed daily as well as seasonally and celebrated by the community, family and an individual. The following points may be taken into account while taking pictures, recording audio and videos in the fields.

Music: place of song in the life of people, individual or communal, dancing, courting, recreation, war etc. Besides these, we may follow the following plan for musical instruments related Anthropo-linguistic data collection.

<i>Name (With picture)</i>	<i>Material Used</i>	<i>Locally name</i>

--	--	--

Dance: Age, gender, place, individual or group dance occasion, purpose, organized or spontaneous. Besides these, we may follow the following plan for musical instruments related to Anthropo-linguistic data collection.

<i>Dance Name</i>	<i>Who performed?</i>	<i>Season</i>	<i>Place</i>	<i>Purposes</i>

Folklores: How this art is cultivated? Whether tales are told to the children in the form of education or as amusement, whether the children are taught to reproduce the tales with traditional intonation, etc.

Games and plays: Games and sports are found in early human history and appear to be cultural universals (chick, 2001). To study the anthropo- linguistic view of a language, the researchers should document specific games of a community through the audio-video recording. The list below captures such components.

<i>Names of games/ plays</i>	<i>Participants</i>	<i>Any Comment in their Own Language</i>

c. Economic and occupational aspect

It may be helpful to inquire about the occupation and the socio-economic condition of a community for gathering new words (nouns, verbs etc.) which in turn can help in doing the phonological, morphological analyses in a given language.

- a. Area of land possessed by the informant
 - I. Own land (area)
 - II. Share land (area)
- b. Quality and classification of land

- c. Preparation of the field for agriculture
 - a. Method of preparation
Whether indigenous or any other special method borrowed from others.
- d. Manure used:
 - Kind of manure (self-made or scientific chemicals)
 - Quantity and how collected.
- e. Irrigation:
 - natural or artificial
- f. The actual preparation of the field
 - i. method of cultivation (ploughing, weeding, harvesting, threshing, a method of storing, rotation of cropping etc.)
 - ii. Seed used in the field (quality and nature, how collected etc.)
- g. Some points may be taken into account while taking pictures, recording audio and videos in the field of agricultural related data collection. E.g., agricultural-related instruments and its various parts (like a plough, hoe etc.).
- h. If the community is a hunter and gatherer society then the information can be collected accordingly.

d. Market Study

Study of the local market in the rural community is very important to assess the language use, materials and culture-specific customs of the people concerned

Procedures

1. Plan of the market with sites is very essential for the first time.
2. Both permanent and mobile shops with local and indigenous and also imposed products are also to be noted with the names and position in the market.
3. The control and medium of exchange of the market need to be taken into consideration.
4. Games in the market particularly cockfighting is a special feature in the life of rural people, especially in tribal areas. Any others games or like things should also be noted.
5. Lastly, time factor plays an important part for the study of the market. So, the study of the market at different season should be done.

Planning

The plan contains the following points for the study of a market in a rural area:

<i>Date</i>	<i>Name of Recorder</i>	<i>Commodities</i>		<i>Sheller</i>		<i>Purchasers or buyers</i>	
		<i>Indigenous (own language)</i>	<i>Imported (own languages)</i>	<i>Men</i>	<i>Women</i>	<i>Men</i>	<i>Women</i>

The name of the commodities can help us to collect many word items about various goods. These commodities should again be divided into: food products (vegetables, grains, fruits, oil, animal products like fish, egg, meat, cooked food, sweets etc.), agricultural implements, basketry (grasses and ropes), pottery, metal products, domestic articles, dress and ornaments, narcotics (prepared, unprepared.), etc.

The market thus acts as a meeting place for the community members and also members from different communities. One can identify the causes of the language vitality, attitude, language contact and the status of a lingua franca in a particular area.

e. Festivals and rituals

Festivals and rituals are the two important domains for the anthropo- linguists to know about their culture and languages. A researcher should document all festivals according to seasons and rituals performed by the community, villager and family. The following techniques may be used along with the taking picture and recording video.

a. Round the year Festivals and Rituals

<i>Name of the month</i>	<i>Name of the month (their own languages)</i>	<i>Festivals/ Rituals</i>	<i>Purposes</i>

b. Worship Places

<i>Name of Worship Place</i>	<i>Local name</i>	<i>Brief Description</i>	<i>Purposes</i>

f. Ethno-medicine

Ethnomedicine is a comparative study of the ways in which traditional medical practices of indigenous people are utilized to identify and prevent diseases. So, documentation of the ethnic healing systems is important for the study of language and culture. So, a researcher should ask the questions in the following way.

a. Name of the man who prescribes the Medicines:

b. Data on Ethno-Medicine Use

<i>Disease</i>	<i>Locally Name</i>	<i>Treatment</i>	<i>Material Used</i>	<i>Locally name</i>

g. House form and Settlement pattern

Every indigenous have a distinct culture, and lifestyle, which is manifested in their settlement patterns. If we want to identify and conserve indigenous house form and settlement pattern, to know about their culture than we can use the following methods.

1. *Document the whole indigenous settlement.*
2. *Position and purposes of each hut.*
3. *Details about the granary, cow/ pig/ goat etc. shed and kitchen etc.*
4. *Document the materials used for hut (different categories).*
5. *Document the building process of a hut (including the labourers).*
6. *Internal and external structure of the hut, etc.*

h. Cooking and Utensils

Cooking is also an important part of human culture. To study the language and culture, the researchers should document community specific cooking process and the use of utensils related to cooking, food and drinks etc.

1. *Cooking methods:*
2. *Types, purposes and name of the oven:*
3. *Materials used for firing:*
4. *Utensils*

<i>Name of utensils (With picture)</i>	<i>Material Used</i>	<i>Locally name</i>	<i>Purposes</i>

i. Food & Food vs. Rituals

Document the various types of foods and drinks of a community to understand their culture and language.

Name	Taking Time	Local Name	Material Used	Local Name	Remarks

We can also use the following table to understand the relationship between food, drinks and rituals.

Rituals	Food	Purposes	Drinks	Purposes	Remarks

- *Collect data on Food and Drink preparation (Case study)*

j. Taboo

Taboo refers to certain specific types of beliefs of prohibitions. Such beliefs are widespread among the population. In all these societies, the consequences of the breaching the norms are believed to be drastic and more clearly defined, such as illness, death, drought, economic failure and so on. There are various types of taboos, e.g. religious taboos, food taboos, gender taboos, protective taboos etc. Document all the ethnic-specific taboos practised in the community in the following way.

<i>Activities</i>	<i>Beliefs</i>	<i>Type of Taboos</i>

k. Dresses and ornaments

Dress and ornaments are considered as a bare necessity to human beings, after food and shelter. The motive behind the use of dress and ornaments can be related to three factors as mentioned here. *i. protection against weather, ii. A sense of concealment, iii. An indication of social distinction.* However, these three factors are more important for the study of language and culture. So, a researcher should ask the questions in the following way.

<i>Dresses/Ornaments</i>	<i>Used by male</i>	<i>Locally name</i>	<i>Material Used</i>	<i>Locally name</i>	<i>Remarks</i>

l. Personal Adornment

A desire for personal adornment can show up apart from the clothing. People try to display and decorate their body by different means. There are various types of personal adornment. Such as paints, tattoos, sacrifices, etc. So, a researcher needs to ask the questions in the following way.

<i>Types of personal adornment</i>	<i>Material used</i>	<i>Purposes</i>	<i>Remarks</i>

m. Transport

The transport may be able to be broadly categorized into two groups, land transport and water transport. It saved the labour of man and at the same time facilitated the meetings between the peoples of distant areas. However, the various information about the transports can produce many data for linguistics study. In the following way, we may document the transport of a community.

1. *The concept of transport among community members.*
2. *What are their major types of transport?*
3. *What are the types of transportation used for carryings goods and human beings?*

4. Document the various parts of the indigenous vehicles or transport car (bullock cart, handcart, tanga etc.).

n. Handicrafts

The famous book of “Indian Handicrafts” (Chattopadhyaya, 1996) is a famous landmark in the Indian cultural field. She shows that the Indian handicrafts thrived through ages stimulated by a vigorous folk tradition, a benign culture, and in an age when individualism was cherished and precision was valued. We can document about a community handicraft, like pottery, basketry, weaving etc. in the following way.

<i>Categories</i>	<i>Handicraft types</i>		
	<i>Pottery</i>	<i>Basketry</i>	<i>Weaving</i>
<i>Who is involved in making</i>			
<i>Raw materials</i>			
<i>How are they made? (process)</i>			
<i>Purposes of uses</i>			
<i>Export/ Exchange (for what?)</i>			
<i>Remarks</i>			

D. Magico- religious beliefs and Practices

An attitude of arrogance or least of self-assurance is always the mind of a magician who firmly believed that he control the supernatural forces. So, we can document about a community magico-religious beliefs and its practices, using the following plan for anthropo- linguistic study.

<i>Believes</i>	<i>What do they do?</i>	<i>Purposes</i>	<i>Remarks</i>

E. Governance

The association, of which law is the institutional activity, is the government. So, we can document about the social control and dispute resolution systems of a community, penalty or punishments of crimes practices among the community etc.

2. References

- Rivers. W. H. R. and S.E. Grafton (1926). *Psychology and Ethnology*. London.
- Chattapadhyaya, K, (1996). *The glory of Indian Handicrafts*, Indian Book Company, New Delhi.
- Majumder, A. (2017). *An Anthropo- Linguistic Study on the Clan Formation of the Kurmali Community of West Bengal*, paper presented in 39th International Conference of Linguistic Society of India, IIT Patna.
- Majumder, A & Lahiri, B (2018). *An Anthropo- Linguistic Study on Kinship Terms of Kurmali*, paper presented in 6th International Conference on Endangered and Lesser-known Languages (ELKL-6), CIIL, Mysore.



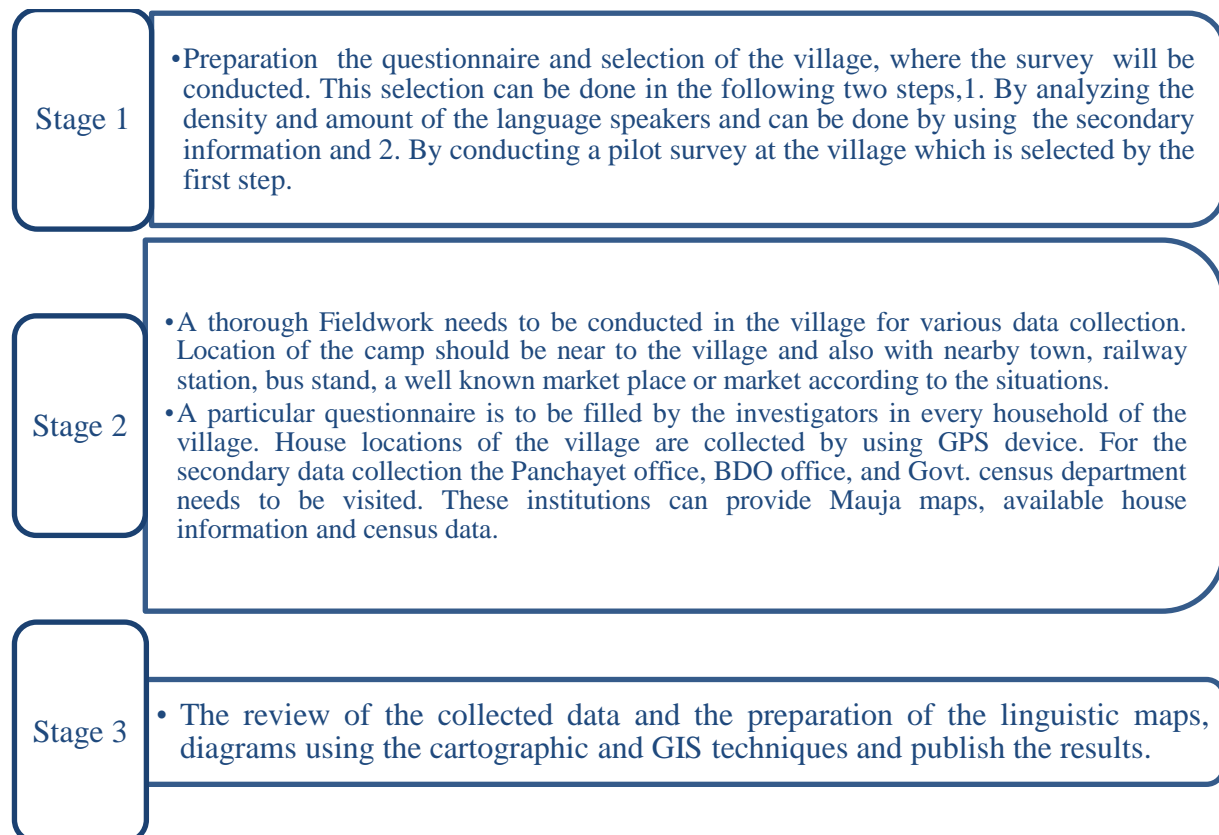
Questionnaire for Geolinguistic Surveys: Demographic profiling of the language community

Rahul Basu, Arup Majumder, Atanu Saha

Jadavpur University, India

The purpose of this questionnaire is to create the demographic profiles for the indigenous and endangered languages of India. The document will help in mapping them with the help of cartography and Geo-linguistics. The major aim is to put these languages into maps for a locational reference and to analyze the data collected from the field along with preparing the necessary diagrams to analyze the cause and the consequences.

The methodology can be worked out by considering the following flowchart.



1. Household Census Data

A survey questionnaire has been developed to collect the household information of a selected village

and the language community. This part of the questionnaire focuses on some specific questions to obtain information about *household composition*, *language vitality*, *languages known* and *its use* as well as education levels of the total population of the village, household composition and the linguistic characteristics. For this survey, we use GPS device which can help to mark the households for future data input. All variable are collected from the study village by using the form created and cited below.

1.1 Household Census Form

Household census

Name of the village.....Block name.....

Mouja name.....House No:.....(GPS point no.)

Name of the Informant, Age:....., Sex:....., Education:....., Occupation:.....

Sl. No	Name of Family members	Age (Years)	Sex	Marital Status	Birth Place	Education	Occupation	Primary language	Secondary Language	Languages Used					remarks
										Home (Family member/ Relatives)	Outer group/ Community	Inner group/ Community	Occupation place/ Working place	Political place	

The variables are now explained in turn. For each variable, a note for users which explains the necessary information for conducting the survey is listed as under. A list of applicable codes is also provided.

2. Variables

2.1 Village Name

Notes for users

The full name of the selected village refers to the study area. For example village, Dalkathi of Jhargram district of West Bengal is selected for the Lodha language and community.

Selection of the village:

The village is selected according to the presence of speakers and on the basis of linguistic features of the particular language.

2.2 Block

Notes for users

Name of the block needs to be recorded. The full name of the subdivisions refers to the study area. For example, the Jhargram district is divided into 8 subdivisions.

2.3 Gram Panchayat (GP)

Notes for users

The full name of the gram panchayat refers to the province codes e.g. Dalkati village is under Lodhasuli gram panchayat. Jhargram subdivision is divided into 13-gram panchayat. The first letter of the gram panchayat refers to the province codes.

2.4 Mouja name

Notes for users

Different terms are used for the local authority boundaries in different parts of the country. Full name of the mouja refers to the province codes.

2.5 Household number

Notes for users

To ensure accuracy all households have been surveyed and a maximum number of households need to be met. All local authorities with less than 200 households could be marked with numerical units which will spatially be linked with the GPS position number to ensure that the maximum number of households was met.

3. Information about the Informant

3.1 Name of the informant

Notes for users

Name of the person from whom the data has to be collected.

Applicable population: All households

3.2 Age of the informant

Notes for users

The informant is asked for the date of birth and, if not known, age in years. Date of birth was requested because it is easier for some people to remember (rather than having to calculate age) and to try to minimize the tendency for people to round off responses to the nearest decade.

The question required the age in a completed year.

Applicable population: Informant

3.3 Gender of the informant

Notes for users

Gender is a key demographic variable. Where it is not provided with a response input manually based on other information from the questionnaire.

Applicable population: Informant

Code list

1. Male (M)
2. Female (F)

3.4 Education

Notes for users

See 'Highest education level' as this variable requires information on the last level of schooling.

Applicable population: Informant.

Education level	Code list
01. No schooling	0
02. Grade 1	1
03. Grade 2	2
04. Grade 3	3
05. Grade 4	4
06. Grade 5	5
07. Grade 6	6
08. Grade 7	7
09. Grade 8	8
10. Grade 9	9
11. Grade 10	10
12. Grade 11	11
13. B. Ed	12
99. Grad.	13
97. P.G.	14
98. Diploma	15

3.5 Occupation of the informant

Notes for users

The user will only ask this question in respect of people who are employed. Ask for the name of the occupation.

Applicable population: informant

4. Information about every household member

4.1 Serial no

Notes for users: a serial number of the family members.

4.2 Name of the family members

Notes for users

The user needs to ask the names of each household.

Applicable population: All persons

4.3 Age

Notes for users

The user needs to ask to the household personal for his/her date of birth and, if not known, age in years. Date of birth could be requested because it is easier for some people to remember (rather than having to calculate age) and to try to minimize the tendency for people to round off responses to the nearest decade. If both age and date of birth are given, the date of birth will be accepted if the responses were inconsistent.

The question requires the age in a completed year.

Applicable population Every household member.

4.4 Gender

Notes for users

Gender is a key demographic variable. Where it was not provided with a response input manually based on other information from the questionnaire.

Interviewers should be instructed that they could complete this question based on their observation and does not have to ask it if the person is present.

Applicable population: Every person of a single household.

Code list

1. Male (M)
2. Female (F)

4.5 Marital status

Notes for users

A question is included on each person's marital status. The following responses are allowed:

- Not married
- Married
- Widower/widow
- Divorced/separated

Applicable population

All persons on the household.

Code list

- Not married (NM)
- Married (M)
- Widower/widow (WF/ WM)
- Divorced/separated (D/S)

4.6 Place of birth

Notes for users

The question involves two parts – firstly, whether the person was born in the village and then, if not, in which place was the person born.

*4.7 Studying status***Notes for users**

Write down the 'Highest education level or class last attended.

Applicable population: All persons aged 5 years and older on household and personal questionnaires

Code list: (Ref. Same as point 9)

*4.8 Employment status***Notes for users**

Employment status refers to whether a person is employed, unemployed or not economically active. Information on child labour will be available from the Child Labour Survey.

Applicable population

All persons aged 15 years and older on household and personal questionnaires

Code list

01. Employed
 02. Unemployed, looking for work
 03. Type of work (if working),
- Like:

- Agriculture (A)
- agricultural labour (AL)
- industrial labour (IL)
-
-

*4.9 First language***Notes for users**

The questionnaire asks about what language each person speak most often at home. There should be a question on whether the person speaks more than one language at home and, if so, what was the next most often spoken language.

Applicable population: every household member.

Code list

The initial letter of the spoken language. Like,

- KODA (K)
- MAHALI (MH)
- LODHA (LD)
- ENGLISH (ENG)
- HINDI(H)
-
-

*4.10 Second language***Notes for users**

See the First language.

This questionnaire asks about what language each person speak outside the home. There should be a question on whether the person speaks more than one language and, if so, what are the next most often spoken languages.

Applicable population: Every household member.

Code list: See First language code system.

*4.11 Languages used***Notes for users**

See Citizenship

This variable contains 5 sub-variables. The user needs to ask what language family members speak in these following places.

They are as follows:

1. Home (Family member/ Relatives)
2. Outer group/Community
3. Inner group/community
4. Occupation place/working place
5. Political place

Applicable population: Family members in common.

4.12 Remarks

Notes for users

Other useful information which is not mentioned in the household census.



Ethical Aspects of Data Elicitation

Bornini Lahiri

Jadavpur University, India

Ethics in Field Linguistics is an important issue all over the globe. However, in India, the topic does not get the required attention. This section introduces the researchers to the aspects of ethics. It describes the ethical issues which need to be followed in the field and also after the field. This topic has been studied in details by various field linguists (Rice 2011, Nagy 2000). But the present section focuses on the Indian scenario which is difficult to find in any of the works which deal with the ethics of the linguistic field. At the end of the section, you will also find an ethical form designed by us for use in the field which I believe, with little modification can be used in all the linguistic fields of India. There are some basic ethics which are needed to be followed in all the research works. These are general and common ethical issues as a researcher should not manipulate with the data, plagiarism is unethical and about the ownership of the research work etc. As these are very common yet debatable issues hence they are not described in this section. Rather here I focus on the ethical issues related to the linguistic field.

There are two types of ethical issues related to language documentation. One, which is followed in the field and the other which has to be followed after the field. First, I list the ethical dos and don'ts which are needed to be followed in the field.

1. **Inform the language expert about your research:** The language expert should be aware of the researcher's work. He/she has the right to know what will be done with the data he/she is contributing. But it is not a good topic to start your communication with, in the beginning. After the informal introduction and some friendly communication, the research should describe the language expert about the aim of the research. Most of the time the research will need to simplify the things so that the language expert can understand it easily. If one talks about language documentation then the endangered language speakers in most of the cases do not understand what it means. In such cases, the researcher needs to explain to the speaker that his/her language is getting lost and hence needs to be saved and one of the ways of doing it, is by publishing dictionaries and grammars in the language which can be possible only if the speaker contributes for it.
2. **Inform the language expert about the use of data:** It is important to inform the language expert about the usage of the data. Sometimes the language experts feel that the researchers are using their data for commercial purpose while the language experts are not getting any profits from it. So it is useful to let the experts know that the data is given by him/her, will be used only for the academic purpose.

In India, many communities are struggling to get different reservation status like SC communities fighting for getting the status of ST category and so on. In some fields, I found

that the community members took me as representative of the government who is sent to investigate for some political information. The community members thought I was there to either politically support them or I was there to collect information for the government who will use those against the community. Both the cases were false. I was only there for the academic purpose. I had to convince them that I was there only for the academic reason. One should never give them false assurance or pretend to be from some institute or organisation which one doesn't belong to.

3. **Take permission:** One should always take permission before collecting data in any format. One should take permission of the individual involved before audio and video recording and also before clicking pictures of them or their belongings. Where children or non-adults are involved (under 18 years old for India) there permission from their guardian should be taken. A researcher may feel tempted to secretly record certain conversations or events but one should not do that. In case the situation needs quick action and does not give you time to take permission, like you have to click a picture and can't wait for the permission as then it might be too late then take the picture or record the moment without the permission but afterwards take the permission to carry it. If you do not get the permission then delete it. It is also advised to take permission of using the data for your purpose like for making a dictionary or writing grammar out of it.
4. **Do not force the language experts:** At times the language experts may not be ready to entertain you, then you need to leave them. You may request them but not force them in any way. You can't even be rude to them for not giving you time.
5. **Respect their rules:** Rules and customs vary from community to community. One may find certain customs or rules to be funny or weird but in all the circumstances when a researcher is in the community, she needs not only to follow those rules but also to respect those.
6. **Limit your time:** It is important to make the language expert feel comfortable in every possible way. At the same time, it is unethical to make the language expert exhausted. You should take breaks in between the sessions and let the language experts take rest and attend to their other needs.
7. **Pay for their loss:** When someone is sitting with you and giving you her time then one should get paid for that. The payment can be in the form of money or kinds. If some daily wage worker is giving her time by not going to her work then you should compensate for her loss. Data collection at the expense of the language expert is unethical. Sometimes some language experts are young and they wish to have a certificate which can prove that they participated in the language documentation/data collection process. It is good to provide them with a certificate. This works as an encouragement as well as help them in different ways.

It is not only enough to be ethical in your work but it is also important to maintain a record of it. One may be ethical in the field but can be challenged afterwards about the ethics followed by her in the field. It may even be the case that the language expert by her wish agreed to give you data in the field but later refused to accept that. So to save oneself from these undesirable conditions it is important to document the ethical practices. Since it is not practical to document all of them, it is important to do so for the above-mentioned in points 1, 2 and 3. For this purpose, we carry a form written in the language which the language expert can understand. Since our work is based in West Bengal and most of the communities understand Bangla we carry the form in Bangla (find the attachment of the form below in Bangla and English). This form explains the nature and purpose of our work and seeks for permission to collect data as well as to use it. This form is read to the language experts and then signed by them as a symbol of granting permission. One copy is generally given to them. Sometimes they even insist on

taking pictures of the form which can be easily allowed.

After returning from the field, the researchers get busy with processing the field data. But while doing so some ethical practices are needed to be followed.

8. **Acknowledge:** It is important to acknowledge the language experts and the community from where the data has been collected. Details of the community members should not only be locked in the metadata but also be revealed in the research works and other publications in the form of acknowledgement.
9. **Do not misuse the data:** When you have collected the data (audio, video or photographs) exclusively for academic purpose then you can't use those for economic benefits. It is totally unethical to sell or use those for any type of non-academic purpose.
10. **Do not hurt the community:** It is very commonly found practice by the field researcher where a researcher goes to the field, collect information about a community and then misrepresent it. Sometimes the researchers misinterpret the various practices of the communities and sometimes they create rumours about the communities for gaining cheap popularity. When we were collecting data of Kurmali then a language expert complained to me that whatever they say we misinterpret those and add our own flavours. He said that earlier someone came to do research about their community. After his research, he published a book where he wrote that the Kurmis of Purulia perform Chau dance (a type of dance done with wearing a mask) wearing masks because they are dark coloured and so they need to wear a mask. This type of statement makes the community hurt. The community members not only feel sad but also feel defensive and do not want to interact with the researchers in the future. One should always be very conscious while passing judgement. It is advisable to not make any negative statements about the community members which can hurt their sentiments.
11. **Give Back:** The researcher should try to give something back to the community. It may be in the form of a dictionary, grammar, primer or even picture books. Researchers not only need to create and publish these but also it is their job to make these available to the community members. One way of making them aware of the publications is by asking them to release the publication. This not only makes them happy but also encourages them to support such works in the future.

An Ethical form in English and Bangla or any other regional language needs to be composed.



Picture Book:







Collecting domain specific words in Natural languages







Arup Majumder and Bornini Lahiri






Jadavpur University, India






1. Fruits, Vegetables & Eatable Plants





Sl.	Pictures	Local/English terms	Target language in IPA
1.		Marua	
2.		Ritha	
3.		Supari	






Sl.	Pictures	Local/English terms	Target language in IPA
4.		Millet	
5.		Maize	
6.		Orange	
7.		Mushroom	
8.		Banana	
9.		Unripe Banana (Kacha Kola)	






Sl.	Pictures	Local/English terms	Target language in IPA
10.		Apple	
11.		Pineapple	
12.		Papaya	
13.		Lemon	
14.		Grape	
15.		Coconut	

Sl.	Pictures	Local/English terms	Target language in IPA
16.		Mango	
17.		Passion fruit	
18.		Cucumber	
19.		Bamboo	
20.		Drum Stick	

Sl.	Pictures	Local/English terms	Target language in IPA
21.		Lal Saag	
22.		PalangSaag (Collect names of other types of Saag)	
23.		Sweet Potato	
24.		Potato	
25.		Onion	



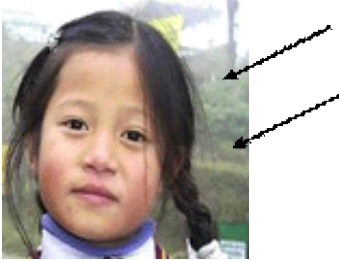


Sl.	Pictures	Local/English terms	Target language in IPA
26.		Spring onion	
27.		Carrot	
28.		Radish	
29.		Beet root	
30.		Red Chilly Green Chilly	

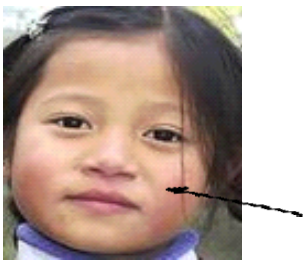





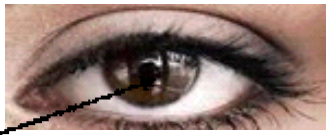
Sl.	Pictures	Local/English terms	Target language in IPA
31.	 A photograph of a whole garlic bulb and several individual garlic cloves, some peeled, showing their pale yellow color.	Garlic	
32.	 A photograph of ginger root, including whole pieces and several thin, round slices showing the bright yellow interior.	Ginger	
33.	 A photograph of several fresh ladyfinger vegetables (okra), which are long, green, and have a bumpy texture.	Lady's finger	
34.	 A photograph of three dark purple brinjals (eggplants) with green stems and leaves.	Brinjal	
35.	 A photograph of a pumpkin, showing a whole one and a slice cut open to reveal the bright orange flesh and seeds.	Pumpkin	







Sl.	Pictures	Local/English terms	Target language in IPA
36.		Bitter Gourd	
37.		Gourd	
38.		Jhinge	
39.		Cabbage	
40.		Paan Leaf	







2. Body Parts

2.1 External Body Parts

Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
1.		Head	
2.		Forehead	
3.		Hair Hair Plaits	
4.		Parting of hair	
5.		Bald	






Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
6.		Cheek	
7.		Nose	
8.		Nostril	
9.		Eye	
10.		Eyelash	
11.		Eyebrow	
12.		Eyeball	

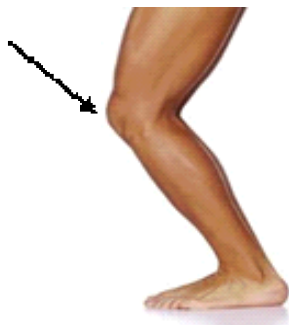



Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
13.		Lips	
14.		Tongue	
15.		Teeth	
16.		Chin	
17.		Moustache	
18.		Beard	

Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
19.		Ear	
20.		Throat	
21.		Back of Neck	
22.		Shoulder	
23.		Hand	
24.		Palm	


Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
25.		Thumb	
26.		Nail	
27.		Knuckle	
28.		Punch	
29.		Wrist	

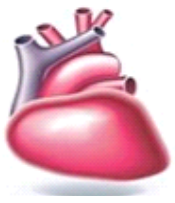


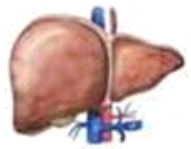

Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
30.		Elbow	
31.		Armpit	
32.		Chest	
33.		Belly	
34.		Navel	

Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
35.		Back	
36.		Waist	
37.		Leg	
38.		Thigh	
39.		Foot	

Sl.	Pictures (External Body Parts)	Local/English Terms	Target Language in IPA
40.		Knee	
41.		Heel	
42.		Toe (if possible collect names of other fingers of leg)	
43.		Sole	



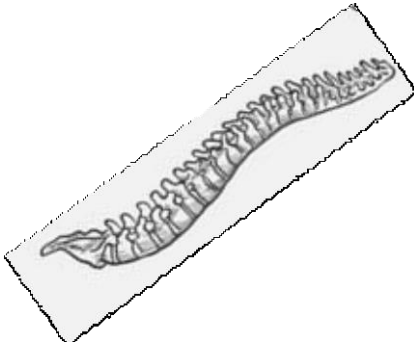

2.2 Internal Body Parts

Sl.	Pictures	Local/English terms	Target language in IPA
1.		Brain	

Sl.	Pictures	Local/English terms	Target language in IPA
2.		Heart	
3.		Stomach	
4.		Kidney	
5.		Liver	
6.		Lungs	

2.3 Skeleton related words

Sl.	Parts of Human Skeleton	English name	Target in IPA
-----	-------------------------	--------------	---------------





1.		Skull	
2.		Pelvis	
3.		Vertbral Column	
4.		Mandible	






2.4 About teeth










collect terms for Incisor Molar Premolar Canine




3. Various Locations

Sl.	Pictures	Target Data	Target language in IPA
1.		Where is the pot? The pot is on the girl's head	
2.		Where is the pot? The pot is on the fire/stove Where is the woman sitting? Woman is sitting beside the stove	
3.		Where is the man standing? The man is infront of the house	
4.		Where are the eggs? Eggs are in the basket	

Sl.	Pictures	Target Data	Target language in IPA
5.		Where are the oranges? Oranges in the tree	
6.		Where is the man? Man is under the tree	
7.		Where is the flower? Flower plant is beside the house	
8.		Huts are side by side	
9.		Baby is standing near the bed	

Sl.	Pictures	Target Data	Target language in IPA
10.		Bed is in the house	
11.		Girl is in the house	
12.		Dog is sitting outside the hut	
13.		Hill is behind the building	

Sl.	Pictures	Target Data	Target language in IPA
14.		Baby is in the lap	
15.		Boys are on the tree	
16.		1. Bus is on the bridge. 2. Bridge is on the river	
17.		Where is the waterfall?	

Sl.	Pictures	Target Data	Target language in IPA
18.		Where is the plant?	
19.		Where is the kite?	
20.		Where is the child sitting? The child is sitting in between a girl and a boy	